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CHURCH + BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

FOURTH AVENUE AND 22d STREET

NEW YORK CITY

The Congregational Church-Building Society,

105 East Twenty-second Street, New York.

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

JULY, 1905

On the morning of May 7th, 1905, the Rev. Charles H. Taintor, D.D., for more than twenty-one years our beloved and successful Field Secretary in Chicago, heard the summons to "come up higher," and passed into the larger life. For more than three years his health had been failing. Of great natural vigor, and with a robust physique, it was hard for him to realize that a serious malady was gradually loosening his hold upon the earth. He clung manfully to his work. Friends saw his waning strength and remonstrated with him for his too prodigal expenditure of energy. But he loved the work, and was planning even more arduous efforts for this year. But at last his strength failed, and even his indomitable will could not maintain the struggle. With unquailing courage and steadfast faith he awaited the summons. The Christian hope he had proclaimed to others was the support of his soul. In the dawn of a beautiful Sunday morning the translation came, and he entered within the veil.

The Service at Clinton.

Dr. Taintor owned a beautiful ancestral home in Clinton, Conn., where he was born, and where he and the beloved wife who had been his inseparable companion in our work, were wont to spend their summer vacation. It was fitting that his body should be borne thither, to rest for a night in his old home, and that here, amid old neighbors and friends, should be held a service of loving commemoration. On Wednesday afternoon, May 10th, the house was filled with those who gathered from the village, and others who came from New London, Norwich, Boston, New York and elsewhere, to pay a tribute of regard to his memory.

The service was conducted by the Rev. Charles F. Robinson, Pastor of the Congregational Church in Clinton, who spoke of

the "note of power" as characteristic of Dr. Taintor's life, and of his relation to that community as well as the whole country.

The Rev. George A. Hood, Field Secretary for New England, expressed his great admiration for the character and achievements of his colleague in Chicago, and of the loss we suffer in his departure.

A beautiful letter was read from Dr. L. H. Cobb, who for twenty years had been "his chief," as he was wont to say.

Secretary Charles H. Richards spoke of his strong nature, his rare equipment for his great work, his splendid leadership in the Middle West, his Christian faith and devotion, and his unique usefulness in the service of the Kingdom.

Then, after appropriate songs and prayers, his body was laid to rest in the village cemetery.

Dr. Cobb's Letter. The tender and touching tribute of Dr. L. H. Cobb, which was read at Clinton, we give here:

DEAR DR. RICHARDS:

Deprived as I am by my physical condition, of the great privilege of attending the last services in memory of our beloved co-worker, Rev. Charles H. Taintor, D.D., I send this brief note, to ask you to have me assigned a seat among the heartiest mourners on that occasion.

During all these twenty years of his service in the Church-Building Society we have been in frequent correspondence, and on terms of the warmest friendship.

The great work the Society put into his hands at the first has been the consuming passion of his life. I have done my best to persuade him to spare himself. His motto was, "This one thing I do." He could not rest so long as any movable hindrance stood in the way of the Society's work.

No other evidence of his adaptability to his position and success in it is needed that that he raised more than one million dollars as our Field Secretary. No man could have been better backed and supported than he was by his equally tireless and devoted wife. This Society filled all their thoughts. Night and day, they have been flying across the prairies to attend meetings in the interests of the beloved Society. Words of the warmest appreciation have come to us from all over their field attesting the esteem in which they have both been held. His last call on me was in January. He could speak or think of little else than his plans of work.

With the warmest appreciation,

L. H. COBB, *Secretary Emeritus.*

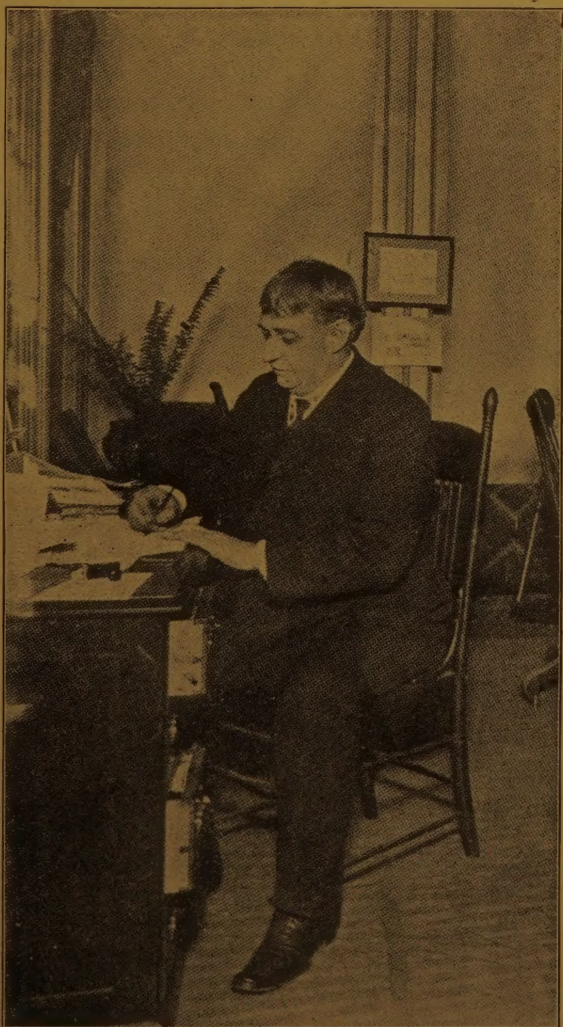
On Mrs. Taintor's return to Chicago, a memorial service was held on May 28th in the Lincoln Park Congregational Church, of which Dr. and Mrs. Taintor were members. The addresses and poem are given on the following pages.

Charles H. Taintor, D.D.

ADDRESS BY SECRETARY CHARLES H. RICHARDS,
At the Memorial Service in Chicago.

When a Christian hero passes on to his coronation, all else is forgotten for the moment in the sense of grievous loss. But with the cry of sorrow should be joined the voice of thanksgiving for God's gift to the world of a noble life and a splendid manhood. No better boon does our heavenly Father bestow upon the world than the example of strong character, high purpose, and Christlike service for humanity.

We are gathered here in this memorial service to-day to commemorate one whom we honored and loved. Our first impulse is to say sadly to each other, "Know you not that a prince and a great



REV. CHARLES H. TAINTOR, D.D.

man in our Israel has fallen?" It is natural and fitting that here, in the church of which Dr. Taintor was an honored and beloved member, we should mingle our tears with those of the great company of mourners throughout the mighty empire of the Middle West, into which he poured his life with lavish generosity. We feel that we have lost a friend, a valued co-worker, a mighty champion for the truth, a Greatheart who was the helper of many a Pilgrim on the King's highway.

But while we mourn we must not forget to thank God for the gift of such a life to the world. He had a nature so richly endowed, a faith so serene, an achievement so royal, that we should praise God for such a half-century of lustrous manhood. We can say of him:

"His life was gentle, and the elements
In him so mixed, that nature might stand up
And say to all the world, 'This was a man.'"

The grateful testimony of a multitude whom he inspired, comforted, and helped heavenward, and of the churches which he lifted onto their feet and assisted to prosperity and usefulness, attest the supreme value of such a life to humanity. The world is better and happier to-day for his having lived in it.

It is in the hope of deepening this spirit of thankfulness for such a gift of God, that I would call attention to some facts in his career, and some characteristics of his life.

Dr. Charles H. Taintor was born in Clinton, Conn., August 11, 1847. He first saw the light in a historic old house, now two hundred and thirty years old, the home of his father and forefathers. In these later years it had come into his possession and he refitted it in the hope that he might there spend the evening of his days. During the Revolutionary War, an upper chamber in this house was lighted one night because of the illness of a member of the family; the British raiders on the Sound, who had intended to land and sack the town, took the light for a signal intended to warn and rouse the countryside, and fearing too warm a reception they sailed by and left the town unscathed. Fit symbol that of this luminous life, which by its mere shining in this dark world has warded off many a peril from other lives.

The village where he was born has many historic traditions. It was the birthplace of Yale University. A monument in front of the church, behind which lies the God's Acre where our friend is laid to rest, declares that near that spot the Rev. Abraham

Pearson, the first Rector of Yale College, taught its earliest classes from 1701 to 1709. He was the village pastor, and the college met in his house.

Here in this quiet country town, with the blue waters of Long Island Sound in full view, the boy grew into a sturdy young manhood. His strong and independent nature did not for some time make full surrender to Christ. But at length some special meetings in the Methodist Church arrested his attention ; in one



DR. TAINTOR'S BIRTHPLACE, CLINTON, CONN.

of them the light of duty shone clear in his mind, and he pledged himself to that Master of whom ever after he could say, " Whose I am, and whom I serve."

He studied in the schools of his native town, but he received his collegiate training in Bates College in Maine and his theological education in Bangor Seminary. Perhaps the fact that he was converted in a Methodist meeting, and was educated in a Baptist College and a Congregational Seminary, had something to do



MRS. CHARLES H. TAINTOR.

with giving him that catholicity of spirit which made him, while loyal to his own denomination, friendly to all. Here in Maine, too, he found her who was afterwards to be the companion of his days, the maker of his home, and a most efficient co-laborer in the great work to which they were both devoted.

The names of Charles Henry Taintor and Augusta Billings Taintor will always be inseparably associated in the history of church and parsonage building in the Middle West. They were married on his birthday, August 11, 1879, and the young pastor took his bride to his first pastorate in a country parish at South Weare, N. H.

After two years he removed to Hookset, N. H. A year and a half later he was called to Milford, N. H. In all three of these places he made a strong impression on the people as preacher and pastor, and greatly endeared himself to them.

It was while he was at Milford that his interest became deeply awakened in the work of the Society of which he afterward became so effective an official. He had always had a strong missionary spirit, but had confined his attention chiefly to the work of the "American Board" and the Home Missionary Society; the others were to him secondary in interest. A Sunday came when his church was to make its annual offering for the Congregational Church Building Society. He announced it in his frank and hearty way, but looked only for the "usual collection," which had always been small. But to his surprise, and to the amazement of the deacons, a ten dollar bill was seen in the basket

amid the small coin. He gazed with curiosity at the lonely bill. "Who gave that ten dollar bank-note?" was his inquiry after the service closed. He found that the donor was a woman who had lived in the West, the life of whose church had been saved by the timely help of the Church-Building Society. This sent the young pastor to a close study of the work of the Society, resulting in the conviction that it was one of the most important of our agencies for the advancement of the Kingdom of God. When the time came for the next annual offering for this cause, he was ready with a rousing plea for this life-saver of churches, and the contribution of the church was unprecedentedly large.

Perhaps it was this awakened zeal for this cause which drew the attention of Dr. Cobb to Mr. Taintor, and led to his selection as the first Field Secretary of the Society. He began that service in 1884, rendered his twenty-first report last January, and had entered upon his twenty-second year. So great was the interest he aroused that he brought with him money enough to more than pay his first year's salary and expenses. The good lady who had put the ten dollar bill into the basket gave \$2,000, which she afterward increased to \$10,000, and out of that little town of Milford there came eventually not less than \$30,000 into the treasury of the Congregational Church-Building Society.

In May, 1884, he opened his office in Chicago, as the first, and for a time, the only Field Secretary of the Society, under the supervision of Secretary Cobb, whose office was in New York. His special work was to travel widely, solicit donations, address associations and churches, advise with churches about to build, or in difficult straits, and render such other service as might be required. [His field



DR. TAINTOR IN 1884.

was at first the whole country, and he magnified his office. His success so vindicated the wisdom of the new plan, that five years later it was decided to add another Field Secretary to the force, and the Rev. George A. Hood was appointed to the New England District. Even then the field remaining under Dr. Taintor's care was so large as to overtax the strength of the strongest man, and five years afterwards the Rev. H. H. Wikoff was made Field Secretary of the Pacific District. This left to Dr. Taintor the vast empire of the Middle West, with fifteen states and one territory, and which now has a population of 24,000,000.

The fruit of his labors is seen in the wonderful development of our church life in this region. His last report shows that in this Interior District there are 2,699 Congregational church buildings, of which 2,513 were erected by the aid of this Society. There have also been built in this district by the aid of our parsonage loans 708 homes for pastors, the money for our part of the work having been secured largely by the enthusiastic efforts of Dr. Taintor and his wife. Out of this district there has come to our treasury from contributions, repaid loans, and legacies, the large sum of \$1,133,000, due in a great measure to his indefatig-

able work. More than 1,000 churches had been built by our aid in that field before he came to it, but if we include the nine years when his supervision extended to the Pacific Coast, we may say that 1,600 churches aided by us, were built under his oversight and care as Field Secretary, and 741 parsonages. That is a great record. As in St. Paul's in London, the tribute to the architect, Sir Christopher Wren, is the simple motto, "*Si monumentum requiras, circumspice,*" so we have but to look around at the 2,000 temples of worship



DR. TAINTOR IN 1904.

with their heavenward-pointing spires to see his monument.

Let us look at some characteristics of the man which indicate the secret of his success.

He had a passion for his work. It was the one absorbing interest of his life. "This one thing I do," was his Pauline motto. He saw vividly the vital importance of the church-building in the spiritual development of our country. He felt keenly the needs and often the sufferings of pastors who have no suitable home unless we help them secure it. He exulted in the fact that now we have helped to build more than three-fifths of all the Congregational churches in our country and more than one-seventh of the pastors' homes. He was always aglow with his theme, and his contagious enthusiasm kindled others.

He had a mastery of details in his work. He was thorough-going in it, and went to the bottom of every case, understanding all its difficulties. The principles and methods of the Society, the needs and customs of the churches, he knew like a book. His strong intellect, shrewd common sense, and tenacious memory gave him a rare equipment. Long experience and wide observation gave him a business man's keen penetration, and a lawyerlike sagacity and skill, which enabled him to deal successfully with many a difficult problem. He had rare tact in approaching individuals whom he sought to interest in his cause, and after they had heard for a time his fascinating story, many of them became "cheerful givers," glad to become partners in a work of such far-reaching beneficence.

His intense sympathy was another element of power. He was a large-hearted and brotherly man. He was the cordial friend of every pastor, and the appreciative helper of every needy church. His manly self-assertion, his stubborn convictions, and his tenacious adherence to what he believed to be right, might to the superficial observer obscure for the moment the gentler side of his nature; but further acquaintance revealed his tenderness and affection. He could not easily be imposed upon, but he was quickly touched by real need, and at once sought to devise the best way to relieve it. His large correspondence teemed with expressions of sympathy with those bearing heavy burdens in their parishes, and carried wise counsel to the perplexed. This warmth of generous affection in him won the hearts of men. They trusted him as a brother. The expressions of hearty love for him which have been sent since his departure for the heavenly

home have been most touching. Here are resolutions from State Associations, local conferences, churches, ministerial unions and fellow secretaries, and numerous letters from individuals, paying tribute to his ability and worth, expressing gratitude for the blessing he has given, and breathing out the sorrow of loving hearts. His was the power to knit men to him in a close fraternity.

He had, too, a rugged and persuasive eloquence, that stirred men deeply. He did not seek especially to charm with exquisite rhetoric or the arts of the elocutionist. But he followed that rule which Wendell Phillips once told a youthful inquirer was the secret of true eloquence: "First, have something to say; and second, say it so that no one can mistake your meaning, as clearly and forcibly as you can." Dr. Taintor always had something to say; he was full of his theme; and he spoke with a directness, fervor and power that took hold of his audience with convincing force. There was a quaint originality about his thought, and an individual insight into the relation of truths to each other, which enthralled the attention. A veteran pastor in Wisconsin says that Dr. Taintor's sermon on John 14: 12 was the most eloquent he ever heard in his pulpit. He loved also to link the present with the past, and his lectures on "The Men of the Mayflower," and "The Pilgrim Church in the Puritan Community" were replete with interest. He loved to feel himself in the large fellowship of those heroic men who dared to think for themselves, and to worship God according to the dictates of their own consciences. His glowing enthusiasm kindled other hearts.

He had a broad outlook. He saw his work not merely by itself, but in its relation to the welfare of all the churches, to the prosperity of our Republic, and to the redemption of the world. He saw that to develop a church was not merely to help a needy community; it was to plant a fortress for the defense of our country. It was to create a new source of supply for the support of our missionary work at home and abroad. It opened a fountain whose streams carried blessing into all the earth. He was a man of vision. He saw the far-reaching result of his work with the eye of faith. He saw the marshalled hosts of evil, the army of the beast, threatening to ravage our land, and fighting for supremacy in the world. But he was establishing recruiting offices, where should be enlisted and trained for service that mightier host that follows the Son of God as He goes forth to war,

and he exulted in the constant increase of their serried ranks, and never doubted that ultimate triumph would be theirs. Thus his horizon was wide, and his mind, with statesmanlike grasp, took in the larger relationships of a Christian civilization.

He had an ardent devotion to the Kingdom of Christ. Deeply religious in spirit, he cherished a living faith that made him an eager disciple. He believed in personal religion, personal conversion, the development of personal character; but he also believed in collective religion—that these regenerated individuals must be organized into an army for an aggressive campaign to win the world for Christ. He looked for the consummation of Christ's ideal in a redeemed society and a transformed earth. He loved the Church for the sake of the Kingdom. He saw in it the divinely appointed instrument by which we are to secure a thoroughly Christian America, and a saved world. He looked forward to a Kingdom of heaven on earth, when Christ shall have fully seen "the travail of his soul and shall be satisfied." This was the mighty motive that thrilled him in his work.

Such are some of the qualities of this valiant worker who built himself into the life of the Middle West by his untiring devotion. He never spared himself. He wore out his great heart in unremitting toil. He rejoiced in spending his strength freely in the cause he loved.

To him there came the grateful appreciation of his distinguished labors. Knox College honored itself as well as him by conferring upon him the title which he worthily wore. At the meetings of the Congregational Church-Building Society at Des Moines at the National Council, and at New York, his addresses were received with marked approval. Last January he was summoned back to New Hampshire to participate in the inaugural celebration when Governor John McLane was made Chief Executive, having been his pastor in Milford over a quarter of a century ago.

He was planning even more assiduous efforts in the coming season. No crusader, with the red cross on shield and breast, ever marched afield with more complete devotion to Christ and His cause than he. No knightlier soul ever breathed. No more chivalric heart ever beat. We hoped he might lead in the battle against evil for some time to come. But God had other plans for him, and has called him to other service above. We may not doubt that his trained and expert powers will have full scope in

that realm of larger life. Centuries ago men sang of their departed heroes in the words :

“Our knights are dust,
Their swords are rust,
Their souls are with the saints, we trust.”

So we may sing of our fallen standard-bearer. His body, worn out with arduous toils, perishes, but he who left it behind mounts up to the service of the King in the land of fadeless glory and imperishable strength.

Dr. Taintor filled life full to the brim with glorious service. He crowded the deeds of seventy years into fifty-eight. His was a complete life. If we lament that he seemed to be called from us prematurely, we may console ourselves with Whittier's words concerning one whose signal usefulness was cut short at the age of forty :

“The great work laid upon his two-score years
Is done and well done. If we drop our tears
Who loved him as few men were ever loved,
We mourn no blighted hope nor broken plan,
But one whose life stands rounded and approved
In the full form and stature of a man.”

A Tribute to the Memory of Rev. Charles H. Taintor, D.D.

BY GEORGE M. HERRICK, A.M.

Read at the Memorial Service, Chicago.

Across my path a shadow falls,
My song is on a minor key;
No voice from out the silence calls,
A friend I loved has gone from me.

A man full-orbed, well-balanced, whole,
He hated strife, he welcomed peace;
With all the fervor of his soul,
He sought the Kingdom's wide increase.

His was the statesman's judgment, clear
And wise with problems large to cope;
His was the vision of a seer,
And his the Christian's faith and hope.

Not his in slothful ease to sleep
The drowsy summer hours away;
A man of action, high and deep,
He did his work while yet 'twas day.

With firm and never-wearying tread,
All up and down this goodly land,
With earnest heart and voice he plead
To open wide the liberal hand;

That, newly limned against the sky,
The stately or the modest spires
Might mark where saints were gathering by
Their freshly-lighted altar-fires;

That, on the prairie wide and free,
On sightly hill, in sylvan dell,
One might in growing number see
Homes where the men of God should dwell.

He loved the mountain's towering height,
The beauty of the fertile lea,
With vernal verdure richly dight;
He loved the all-embracing sea;

Or when the mirrored waves at rest
In sweet and smiling slumber lie,
Or when the billows toss their crest
To meet the darkly-arching sky.

He loved all things that God has made,
That came within his eager ken,
The day's clear light, the night's dark shade,
But most he loved his fellow-men.

He smiled with friends in joyous hours,
He mingled tears with those who wept;
But in the fullness of his powers
"God's finger touched him,—and he slept."

Farewell, good friend, thy work is done!
Complete the earthly stress and strife,
Thy larger service hath begun,
Thy guerdon is the endless life.

Address

BY REV. J. C. ARMSTRONG, D.D.

At the Memorial Service, Chicago.

The opportunity has been mine to know Dr. Taintor intimately for more than twenty years. For five years our desks were less than ten feet from each other, and for over fifteen years we have occupied adjoining rooms, meeting daily and conferring together as we were trying to build up our Redeemer's Kingdom. His anxieties and cares and heartaches have been revealed to me on hundreds of occasions as we have gone over together the perplexing problems of different churches. If the churches were in Chicago it was our mutual problem, and if elsewhere in his large field, it was at least a relief to him to state the perplexities of the case to a sympathetic ear. I was never called upon to decide for him. He was capable of making his own decisions. He thought clearly and vigorously, going to the bottom of a difficult case with certainty and without delay.

He did not spare himself. From the beginning of his career he threw himself into his work with great earnestness. He was called to his secretarial position because he had given proof of qualities needed for such a responsible office. A man was wanted who was not afraid of work. He needed to be a minister because it would be his duty to meet ministers, to enter into their plans and give them counsel in the exceedingly important work of erecting church buildings. He needed to know something about business. He would be called upon to confer with business men; to aid them and in many cases to lead them into wise plans for their church homes. He should be a man of good address, one who could interest men of means in the work of the Church-Building Society, and able also to go from church to church as well as to the local and state associations, and present to each and all the claims of the Society in a way to command respect and to enlist interest in its work. He must be able as well to conduct the correspondence and prepare circulars that would be read and thereby secure contributions. Meantime, he must go out and come in the dignified Christian business man and minister of the Gospel of Jesus Christ that he was; never too tired nor too busy to hear applications, meet trustees and confer with pastors. He must hear complaints, smooth ruffled spirits, persuade disappointed applicants that his Society

was not able to do the impossible, and carry forward sweetly, ably and successfully, the real work of our Congregational Church Building Society. And all this our brother, Secretary Charles Henry Taintor, did, as we are all witnesses. He was called for this large and sacred service by the Lord of all the earth from his birth. Richly endowed with the ozone of Pilgrim aggressiveness, that secret of divine life which insists on preaching the Gospel to those who are beyond our own circle, he went on his way. The rich, red blood of old New England, throbbed in his veins. His nature was rugged like his native hills. He was a man of resources, of power, of ability, who brought something to pass, a lover and a builder of churches. "If you would see his monument look about you," and see 1,600 churches, thrusting their spires into the sunlight, that he aided. Put your ear to the ground and catch the inspiration of the army of worshippers in these church buildings, presenting their arguments for a Father's forgiveness, and singing their happy songs of deliverance because they have been cleansed at the Fountain opened by our Saviour. If you would understand the full fruit of church life look back and see what material is wrought upon. Look into the faces of Christian people around you; splendid fathers and beautiful mothers, the very salt of the earth. Look ahead and see the ten thousand and ten thousand times ten thousand who are coming after to sit in their pews, crowd their aisles and grow beautiful under the beneficent influences of these churches. Did Dr. Taintor build all these 1,600 churches alone? Oh, no; pastors, church officials and *the women*—and these must be mentioned with profoundest gratitude—our mothers and wives and sisters and daughters were all workers together to build these edifices. And how these women do bear the burden and heat of all the days of church building and church life? Just as long as they hold up the hands of the pastors, Israel is prevailing over Amalek, and just as quickly as they turn their fertile minds to frivolities in social fads and follies the churches droop and dwindle. Secretary Taintor "helped those women," who are laboring in the Gospel. We are not to forget that noble man, Secretary Dr. Cobb, now laid aside by ill health, so long at the head of the Society's affairs, nor Dr. Charles H. Richards, his worthy successor, nor the Board of Trustees who are managing the Building Society's affairs. Without the help of all these the great work of our brother Taintor could not have been done.

Nor are we to forget another to whom our hearts all go out to-day in her loneliness and sorrow, his able and devoted wife, who has also gone in and out before us as a lover and builder of parsonages. If the 1,600 church buildings, the fruits so largely of our brother's toil, are echoing and re-echoing with the happy voices of God's children at this very hour, as they are and will be, not less true are the more than 700 parsonages aided by Mrs. Taintor, echoing and re-echoing with the happy voices of the pastor's families. Out of these manse will come, as has been true in all the past, some of the noblest products of the Christian Church. I need not remind you that from ministers' families have come *world builders*, lawyers, doctors, merchants, men of affairs, judges, congressmen, statesmen and presidents, not to speak of less distinguished but not less useful humble men and women. You have done a large and a noble work, my sister, in providing shelter for unassuming, loving, self-denying wives and mothers who are so wonderfully aiding their husbands in preaching the Gospel. Let this message abide with you as you turn away to-day, saying, perhaps almost in despair, "How can I go on alone?" You are not alone; the Lord said to his disciples, "Lo, I am with you always," or, better still, "all the days." Remember this was said for you and to you. Say to yourself frequently, "I am not alone, He is with me." It was of His mercy I had my husband and that I had him as long as I did, it might have been months or only days instead of years. The Lord also said, "I will never leave thee nor forsake thee." In the strength of the meat He gives, you are to go on all the days; and let this message fill your heart and steel your nerves for the work you are yet to do; and this is the message: There are just as sweet and loving mothers as any you have helped to shelter, holding out their hands and calling to-day, "Mrs. Taintor, come and help us get a shelter for our heads." There are just as beautiful children as ever you have aided, waiting to laugh and prattle and grow beautiful in the homes you can help them build. Your work is before you. Arise and help us build the walls of the King's palaces.

At last the summons came, as come it will to us all, not as perhaps he expected or hoped it would. The unique and beautiful fellowship of these helpful laborers had to come to its conclusion, one to rest, the other to toil on awhile longer. Brother Taintor would have worked on for two or three years; but no,

the Lord had need of him. He could not go back to his childhood home to linger, possibly suffer, through a lengthened decline of physical and mental vigor. It seems somehow fitting, after all, that he should breathe his latest breath in the city, in the centre of churches he had aided in building, where he had poured out his rich and fruitful life. And so it was on a Sabbath morning he went away, to be forever with his Lord. His body no longer racked with pain or tortured with disease, was carried back home, and there laid away to sleep beneath the hills of his own loved New England. And up there, among the redeemed, is our brother in the land of perpetual sunshine, of song and rejoicing. "Soldier, rest; thy warfare is o'er. You have fought a good fight, and finished your course. No more shall the sound of battle, the booming of cannon, the clashing of arms and the neighing of the war-horse be heard." In their places will sound the songs of the redeemed who have washed their robes and made them white in the blood of the Lamb. From the church militant he was transferred to the church triumphant. Following on, spending and being spent, doing with our might what our hands shall find to do, we, too, shall join that happy throng which no man can number, and there forever and forever we shall be with our Lord.

Address

BY REV. DAVID BEATON, D.D.

At the Memorial Service, Chicago.

As Dr. Taintor's pastor, it may be fitting that I should speak the closing words of this Memorial Service. For nearly fifteen years I have known him and loved him, and respected him for his own character and work. He was very loyal to his pastor; and the most characteristic feature of all the various tributes has been the strong testimony made by the ministers to this phase of his relation to them. He was very loyal to all the brethren in the ministry—missionaries and city pastors. He loved them and respected them for their work's sake. He was loyal to them and bore the burden of their trials. He did not treat them as raw material on whom he was to work for his own and the Society's advantage. He was no cold official, using them and their churches for what he could make out of them. He regarded

the Society which he represented as the servant of the churches and himself as an adviser and friend of the pastor. He was neither aristocrat nor bureaucrat over God's heritage.

Besides this trait of personal interest in, and love for the parish work of every individual church, he had the large vision and open mind of a State builder. He was a New Englander, but he lost his New England limitations (geographical) when he came West, for he saw his work and the vast extent of his field with the eye and brain of a statesman. He was not merely a good business man taking care of special properties for the denomination, but a man of clear vision and comprehensive conception of the nature and possibilities of Christian work in the great West. He saw this imperial heritage of the American people in all its vastness, and felt the accruing responsibilities of the office he held. He felt the thrill and inspiration of the spirit of the West, and was glad that he was called to administer in a place where such service could be rendered to the homes and social life of a great, stirring communal life.

I cannot imagine any monument we can raise to his memory more fitting, nor any tribute to his work more suitable, than our consecration to the further and better prosecution of the work for which he gave the best years of his life. We are mingling our tears to-day with a great multitude in their homes and churches who are remembering him; in the Rocky Mountain States, on the great plains and by the great lakes, an imperial domain. They are the best blood of our people; they are the pioneers, builders, makers of our great institutions of commerce of home, of school, of church; and they are already in possession of millions of wealth and priceless experiences that can work marvels for this great cause of Home Missions and Church Building. What shall be their permanent tribute, their abiding monument to the consecrated labors of this brother and benefactor? Only service, and self-sacrifice, gifts of love, and time, and money to carry on this great work which Secretary Taintor loved so well and served so nobly.

Address by President Lucien C. Warner.

At the meeting of the Congregational Church-Building Society,
at Springfield, Mass., May 31, 1905.

The last report of the Congregational Church-Building Society showed that during the fifty-three years of its existence it has aided in the erection of 3,603 churches—about two thirds of all the churches of our denomination. In addition to this, during the past twenty-one years the Society has aided in the erection of 920 parsonages. Since the organization of the Society it has expended in its work the sum of \$4,836,845.

The Congregational Church Building Society has three distinct funds with which to aid the churches—a Church Loan Fund, a Church Grant Fund and a Parsonage Loan Fund. Each of these funds is doing a great work in its special sphere. Many of us remember how Dr. William M. Taylor thrilled the churches with his eloquence twenty years ago asking them to contribute a fund of \$25,000, to be loaned to the churches for the erection of parsonages. We are happy to report that this fund has gone on increasing until now the annual income is almost as large as the original fund. Last year the Society paid out from this fund \$23,875 for the erection of parsonages.

The Church Loan Fund is largely made up of receipts from legacies, and this fund now amounts to about \$75,000 a year. This fund is used almost entirely in the city and large village churches, for experience has proven that the smaller churches of the country cannot repay loans without great sacrifice.

In spite of the rapid growth of the cities, the great work of the Society is still the granting of aid in the erection of village and country churches, for we must not forget that three-fourths of our population still reside in the country and villages, that three-fourths of our churches and three-fourths of our ministers are still located in towns of less than seven thousand population. Many of those before me can remember the farm where they were born and reared, the schoolhouse where they received their education, and the country church where they received their first spiritual inspirations. It is still in the country that large families are raised, that the muscle and brain of the land are trained. It is still the country which feeds our cities and furnishes the leaders of our nation.

It is to this class that our Society still has its chief mission. Last year it aided ninety-six churches with grants of \$61,805,

an average of \$644 for each church. Many of these churches receive from \$150 to \$300 each, and very few receive as much as \$1,000. Who can estimate the value of this aid in training and shaping the lives of two-thirds of our population?

The urgent question before our Society to-day is—How shall we keep up with the demand for help for these village and country churches? The very growth and prosperity of the country increases this demand year by year. In 1902 our Secretary reported as a special emergency that there were twenty-six applications which could not be met, calling for \$13,900. The report of last January showed that there were carried over applications for grants calling for \$30,350. The report on the first of this month showed that there were forty applications for church grants on our docket calling for \$35,077, and only \$1,627 with which to meet this demand. In other words, we are seven months in arrears in meeting the calls for church grants.

But, perhaps some one says, if the call for church grants is so great, why not devote some of the loan money to this purpose? I might give many reasons why funds should be reserved for the special use for which they are set apart, but one is sufficient. On the first of May we had twenty-seven applications for church loans, calling for \$67,600. You see, therefore, that while the grant fund was seven months in arrears, the loan fund was ten months in arrears, and new applications are coming in much faster than they can be disposed of. The condition of the Church Loan Fund is commended to any churches of our denomination who are behind in meeting the payments on their loans.

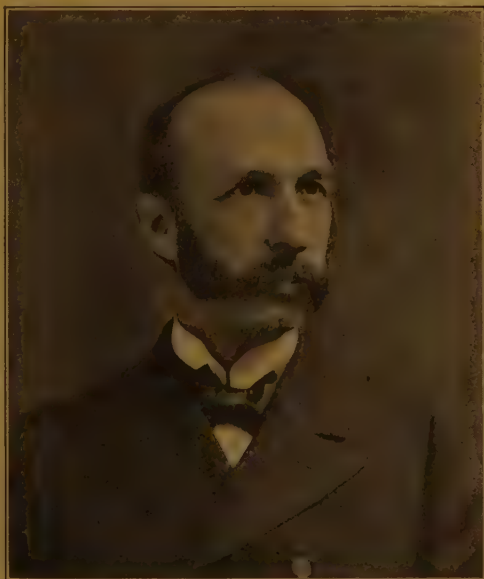
Where is the money to come from for these small churches, forty of which are now waiting for help?

The Parsonage Fund is made up from special funds given for this purpose. The Church Loan Fund is made up chiefly from legacies, and from returned loans. The Church Grant Fund is made up wholly from the collections from churches, societies, Sunday-schools, and the gifts from individuals. This is the part of our work for which the Society makes its special appeal. It is, therefore, up to the churches, it is up to the Christian people of our denomination, to say whether these country churches shall be helped and made strong, that they may preserve at its fountain the sources of our national life and strength.

Church Building East and West.*

BY REV. ARTHUR W. ACKERMAN, D.D., OF TORRINGTON, CONN.

The point of view of this address is that of an eye-witness. I am to speak to you of that which I have seen. Having been born and reared in the vicinity of Boston, educated for the ministry in Chicago and honored with service with churches in the Mississippi valley and on the Pacific Coast, it was inevitable that when this subject was considered some convictions had become firmly fixed. It is not to be expected that anything new will be said, but if the old facts can be presented in a new light one ought to be satisfied.



REV. ARTHUR W. ACKERMAN.

First of all, there is neither east nor west save in a man's provincialism. Boston folk speak of Bangor as "down east," and of Buffalo as "out west." But Chicago is east to the man in Denver and Omaha is east to the Oregonian. People live as well, have as comfortable homes, good schools, as wide—if not wider—information of the world's affairs, on the Pacific Coast as they do in New England. And this is true in spite of the fact that a person east of Chicago in 1893 offered to send, freight prepaid, a reed organ to the First Presbyterian Church in Portland, Oregon, that the General Assembly might render fitting service of praise, and a woman attended the National Council in 1898, having ordered the best room in the best hotel, with a dozen candles in her trunk for fear she would be compelled to retire in the dark! The frontier is no longer geographical and provincial. The boundary runs between city and camp, village and

* Address at the meeting at Springfield, Mass., May 31, 1905.

waste places; between the strata of the social structure with the moral and spiritual on the one side and the material and the worldly on the other. We have planted churches and built costly and beautiful houses of worship in the centers of population and the frontier is in the regions round about, in Oregon as in Arizona, in Iowa as in California, in New England as in Illinois.

The one imperative plea in the case before us, of the whole land, of both city and camp, is a spot in every community where one may be shut in and the world may be shut out, a building that speaks by its silence as well as by its occasional use of a world that is real though unseen, of a peace that is possible though unattained, of a power for service in man's common brotherhood that is gained only in association with high thoughts and by the gracious means of holy exercises.

More than seventy years ago, Nathaniel Hawthorne, in his own estimation the obscurest man of letters of the day, near the close of a quiet Sunday spent at home, musing behind the curtains of his open window, discussed with himself the question, "Was it worth while to rear a sanctuary to be a desert in the heart of the town, populous only for a few hours of each seventh day?" The answer of his best judgment was in the affirmative, for the reason that one contracts an attachment for the building, naturally personifying it, making it instinct with a calm, meditative, somewhat melancholy spirit, because the edifice is the symbol of religion, there being a moral and a religion too, even in the silent walls. No doubt it sounds in modern ears like a voice from the past, with the tang of the old New England speech, because the music of life to-day has so few rests, because the minister's education is not gauged by the depths of his soul-soundings, but by the length and sweep of his social activities, and the value of a meeting-house is not so much in hallowed associations as in the number of hours it is open to the bustle and fret of our department-store religious life.

But full sure am I that not enough is made of sacred places. If we had the best, we should have two such spots in every community. One, a temple-like structure in the midst of well-kept lawns, with avenues of approach shaded by trees and bordered with flowers, where on days appointed the free citizen of a free republic must go to be alone with his conscience and as before the Lord cast his vote for the glory of God and the welfare of

the state. The other would be the sanctuary, set apart, for the sole purpose of prayer and praise, the utterance of the message which God gives His people, to sanctify the marriage bond (one means at least of freeing us from the scandal of divorce), and to soften the hard touch of death by pouring into the darkness of the grave the light of life. We simplify the ceremonies that touch men deepest, we cut off what we call show and parade, and we rob the meeting-house of its influence as a sacred place. With an ever increasing regard for the helpfulness of much of the church life of to-day I am convinced that a meeting-house without a holy place will not strengthen the conscience and inspire the soul to its best and highest achievements. No hall used one night for a dance, another for a farce, and a third for a political caucus can for a long time satisfy the hunger of the human heart for a place of prayer. That there may be no community in the land with this disastrous lack because the Christian folk in the place are too poor to build it, the Congregational Church-Building Society is claiming our attention and our gifts.

But more than this, the church building is a memorial as well as a meeting-place. It stands as the material testimony of the greatness of the faith and the depth of the love of those who worship there. It ought to be worthy, for it is the outward witness of the Saviour's love that is sufficient for this world's needs. You may travel beyond our western horizon, out on the prairies and up into the hills and you will be made to feel that these match-box churches with lead pencil steeples are under the same condemnation as the first missionary to the Pomeranians. He came as the ambassador of the greatest of Kings, the Lord of heaven and earth, but he came begging his bread and clothed in rags. The incredulous heathen, believing him to be an imposter, threw him into the river to feed the fishes. The Christian meeting-house should compare favorably with other public buildings in the same community. The city hall, the court house, the school-house may be bonded that future generations may pay some share of the cost for the benefit received, although it is always a doubtful expedient. But the church knows that every Christian generation has its own pressing problems; knows that it must pay for its meeting-place if it would command the respect and attachment of men who are fighting for room in a struggling community; knows that it ought to be free to do its part in extending the Kingdom in other needy places—for the church that is not helpful is not Christian.

It is needful, then, that back of these struggling local churches there should be a strong arm of the denomination, that our Christian brethren, weak in number and mighty in faith, may know that they are not alone in their struggle to extend the Redeemer's kingdom. Men win promotion in the army for gallant service because the eyes of superior officers are upon them; in denominations including general oversight among the "gifts" the worthy community gets its church building. Neither man nor community fares as well among us, and while compulsory fellowship is in little favor with us, the Christian fellowship that grows out of a willing mind may increase the lustre of our greatness.

Comparisons may be odious and yet salutary. The subject suggests comparisons. Not many problems connected with church building in the older parts of the land are absent in the newer portions and with them are peculiar difficulties.

Every new town is a puzzle. Who knows what it is to become or that it is to be at all? The lot is cast into the lap; God disposes as He will. Men pick out the southeastern corner of Lake Michigan, but the city grows in the middle of an almost impassable swamp on the southwestern shore. Few knew aught of Michigan City, man's choice; the world knows Chicago, God's providence. This uncertainty entails great losses and sacrifices, for the growing city crowds residences away from the meeting-house and another must be built. A church on the Coast, with everything to select from at the beginning of the town, cleared two lots of virgin forest and built thereon, but within the first fifty years of its history it was worshipping in its third building on the third lot, and while it has contributed in cash \$125,000 for the privilege of maintaining the Congregational way in that city in a suitable house, it still owes a debt of money that it will sometime pay and a debt of gratitude that it can never pay to the C. C. B. S. Men sometimes say, let us wait until we can put money into a permanent enterprise. But what is permanent? Not the building, but the instruction and inspiration that are given. Suppose a new town flats out shall there be no sanctuary while the people are there? Did not Abram at some cost of effort set up his altar and then pass on? Compare the altar, rude and plain, with an ordinary Christian meeting-house and then compare the man Abram, with his wealth and his faith, with the Congregational denomination.

Every new town has a large unsettled population. Its possibilities are attractive to the man, not with a fortune made but with a fortune to make. He has little interest in building enduring institutions, for he expects to go back home if he makes money, or to go to more promising fields if he fails to make money. He buys a home, but with the understanding that it is for sale the next day if a satisfactory sum is offered. This swiftly moving people give sentiment but little time to harden its tendrils. The minister, ordinarily a home missionary, cannot build character by the slow process of spiritual culture. He strikes a blow, sounds a note, which the procession feels or hears as it passes. The pastor of a large Methodist church in Portland had four young men who were brought to a decision to live for Christ during a series of meetings. Before the meetings were closed one of them was in Hong Kong, another was in the Klondike, a third was in South Africa and the fourth had dropped out of sight altogether. In this procession are sons of New England families. They are in the cities and also in the frontier—the regions round about. Shall they be without religious inspiration as they pass from place to place?

The modern drift toward the cities has given the older parts of the land an advantage in some respects. New England was settled when 29/30ths of the population of the world was rural, when the town street and the country gentleman were the centres of influence and wealth. In the first ten years of the history of the American Board, Litchfield County, Conn., gave nearly one-tenth of all the Board's revenues. There was no city in Litchfield County. But in the towns were built commodious meeting-houses which have been left as heirlooms to a weaker community because the city has claimed many of its men. Some rich man, proud of his boyhood home, erects a sanctuary as memorial of his early privileges, for he says, "I was born there." In the newer parts of the land costly edifices have been built at as great sacrifice as the first houses were built farther east, if not greater, and the regions round about have no heirloom from a former prosperous parish, nor are they old enough to be the pride of successful men.

With these must be considered the fact that in the new region every comfort must be made new. We are justly proud that our fathers, "before building roads and bridges, founded a Christian college." But it was not before the highways of the

sea were open whence most of their necessities came. In the new region roads must be built and maintained. Beyond the Mississippi men have not laid out a road twelve miles from the metropolis and recorded their conviction that it was as long as would be needed in that direction. A new town to-day is compelled to secure in twenty-five years greater and more costly improvements than the towns of New England paid for in two hundred and fifty years. When Mr. Emerson lectured in Medford, my native town of strong reputation, he recorded that it was with the utmost difficulty that he kept on the plank that had been thrown down in the mud for his special benefit, when, after the lecture, he was seeking his place of entertainment by lantern light. That was more than two hundred years after the settlement of the town. The Christian man pays taxes as do others, and the comforts and luxuries of the newer sections of the Republic have been won at great cost. If Christian men and women, enjoying to day the blessings of life that have come from the sacrifices of a former generation, would deny themselves in proportion to the self-denials of the heroic souls who feel the need of a house of worship, that four hundred thousand dollars that the Society is pleading for would be looking around to find itself in the overflowing treasury.

But I would be unjust to my convictions did I not bear more than willing testimony to the generosity of the older to the newer parts of our land in this common enterprise. The praise of the churches of the East is in all the world between the Mississippi and the Pacific, and gratitude for the gifts already bestowed is exceeded only by the clamor for more. For the fact is we have done the easiest part of the task, easiest for our purse and easiest for our faith; the more difficult yet remains. We have established churches in commodious buildings which to-day are placing the Congregational Church-Building Society as one of the three causes that are to receive the highest gifts, and are paying back in generous proportions the money we have loaned them. But there are hundreds of places which ought to be helped from which we can never expect any return.

The Grant Fund of this Society, in my estimation, needs a larger attention than it has yet received. We ought to be thrifty in our management; we ought to demand a return in every case in which it will not work an unbearable hardship; but with our mania for investments that bring returns

in kind, we, as a denomination, ought not to forget to be generous. In most instances we can trust the churches to do their part in maintaining the Society that has been their helper in the day of their distress. And the statement is made in spite of the long list of churches that are called delinquent.

But East or West, older or newer, the strong ought to help the weak. The struggling church in New England, the churches with members from foreign countries in the older sections, the missions in downtown districts of our great cities, are all parts of the organism that we call Congregational and Christian. The martyr may have held his right hand in the flames until it was burned for the sake of his faith or to support a principle, but that an ordinary man should hold any part of his body in the flames that he might give his undivided attention to the superfluous adornment of another part is incomprehensible in theory, but patent as a fact when the church takes the place of the man. Walter Besant, in "The Children of Gideon," has written: "Until an evil has become a crying evil and a cry has become a bitter cry—a thing that is felt and acknowledged to have become a disgrace to the country—we are resolved not to mend it or mind it." When we shall have become aware that every church needs a meeting-house, when that need shall have become a crying need, and when we shall have felt the bitterness of the cry—awake to the fact that it is a disgrace to our denomination that the need has not been met—then we shall both mind it and mend it.

The Church as a Center of Civic Life.*

BY REV. FRANK J. GOODWIN, OF PAWTUCKET, R.I.

It was once said of Lord Macaulay, give him "a hint, a fancy, an isolated fact or phrase, a scrap of a journal or the tag end of a song, and on it, by the abused prerogative of genius, he would construct a theory of national or personal character, which should confer undying glory or inflict indelible disgrace." In place of the "abused prerogative of genius," Christianity affirms the constructive power of faith, by which unseen things become seen and material things become spiritual and eternal. A shingle, a nail, a fragment of stone, a piece of mortar are of the earth, earthy; faith sees them transformed, builded into a house,

* Address at the meeting at Springfield, Mass., May 31, 1905.



REV. FRANK J. GOODWIN.

that house a house of God, the gate of heaven for the soul of man. A Church-Building Society, by the constructive power of faith, brings to our minds the edifice for worship, the spiritual body which meets therein, and the vast influences which go forth from its walls. I take a single theme from the many that cluster about the work of a Church of Christ, viz.: "The Church as a Center of Civic Life."

The contribution of religion to civil freedom is one of the commonplaces of our faith, but may the day never come when it shall be to any Christian man a platitude. Sir Thomas Erskine May, in his great work on "Democracy in Europe," written in 1877, says that "France is the only state in which infidelity has been associated with democracy and revolution. In England the public liberties were maintained in the seventeenth century by the Puritans, the most devout of all classes of Englishmen. The scoffing infidels were to be found among the courtiers of Charles II., who derided the preaching and praying of the Roundheads. And again, during the political progress of the last fifty years, which in any other state would have amounted to revolution, the earnest nonconformists—the religious descendants of the Puritans—have been among the firmest supporters of the popular cause. Never has that cause been tainted by unbelief. Throughout the history of Europe, since the Reformation, in France, in the Netherlands, in Germany, in Hungary, political liberties have owed much to the Calvinists, the severest school of Protestant reformers. And, lastly, to the old Puritan spirit was mainly due the revolt

of the American colonies and the foundation of the great federal republic of the United States. In France, infidelity was allied with revolution, not with liberty; in every other state we find an earnest faith associated with freedom."

It is the more pressing duties of to-day which we must emphasize in considering the contribution of the Church to the state. The peculiar glory of a republic is that it dignifies the individual, giving play to his powers, expression to his rights. Wherever a democracy has been strong there has always been found pronounced intelligence, love of freedom, and a bold and open discussion of public questions, all producing a strong middle class which is neither a mob with its ignorance, volatile wilfulness and violence, nor aristocracy, which may mean intelligence and ability, but which no less easily may mean autocracy and tyranny. To produce this great middle class, the backbone of nations, is the supreme task of free governments which seek for themselves strength, endurance, and stability. The history of Rome shows clearly the necessity of such a middle class to the state. The fall of the republic and the growing evils which followed in the empire, are ascribed by May, among other things, to the lack of "any adequate gradation of classes to balance their relative forces. Without a middle class, industrious, orderly, progressive and contented, society was broadly divided into the rich and the poor. And in the later days of the republic both were corrupted." The two dominant forces in the state became therefore the corrupt ruling class, and the populace with its immigrants, slaves, beggars, criminals, the rabble of the city. Do we wonder that the historian also records that the Roman citizen, intelligent, responsible, liberty-loving and liberty-guarding, was lost in the midst of this vast incongruous multitude.

The lesson is clear that no republic can stand save on the integrity of its citizens. The beauty of the system of individual rights will not save a state from its enemies. Patriotism by itself will not avail, for true patriotism implies the highest exhibition of nobility of character. The liberty of Greece was gone when it could no longer be said in the words of Aristides, "That the people of Athens would not, for all the gold either above or under ground, barter the liberties of Greece." Freedom was dead in Rome when its citizens could no longer with Cicero express surprise "that any man with the smallest pretension to

virtue could hesitate to sacrifice life, reputation, family, everything valuable to him to the love of country."

The lessons of ancient times are appropriate to our day. The stream of an efficient citizenship will never rise above its source. We cannot have bad men and a good republic. A government *of* the people may be *by* the people, but it cannot be *for* the people unless the character of the people be morally sound and spiritually sane. To the Church in our country is committed the great task of making the individuals, who have been honored by the state with rights and privileges, worthy of those rights and privileges. The Church must mould the state by moulding the men who, by vote, voice and influence, control the destiny of the state. In this way only can it save the citizen from being swallowed up in the mob.

This for the average man; but the strong man is to be reckoned with, the man who is born to lead and who, by sheer mentality, strength of will and unswerving purpose ever, is found gathering to himself and his associates the instruments of power. He is protean; he may be noble, demagogue, dictator, consul, emperor, citizen; always he is the same, the man who rules by the vigor of his persistence and the commanding mastery of his will. There is nothing in the nature of a democracy which makes it impossible for the strong man to exist therein; nay rather Plato's words are still true that "Tyranny more naturally results from democracy than from any other form of government."

What should be the attitude of the Church toward the man of power? It must not glorify weakness, for the Bible rings with the message, "Be strong and very courageous." The Church cannot destroy the strong man though it may bury him under anathemas. The strong man has always been here and he always will be here; the anathemas of the Church may cause him to seek a new role, but it cannot destroy him or force him to abate one whit of his persistent strength. The Church has one very definite function in its relationship to the man of superior power. It must aim to master and spiritualize him; to fire him with a zeal for righteousness; to burn upon his soul the duty which every man owes to his God; to bring home to him the message of God's holiness and God's mercy with all their commanding authority, so that the strong man shall be strong in the fear of God, in love for the truth, in pity for the

weak, in ability to serve God, his country and his fellow-men, in disposition to love himself last. That the Church has always done this great work with perfection cannot be claimed; but she has ever had it as her lofty ideal, and she must ever maintain it as such. The strong man is here in every walk of life; he is financier, merchant, manufacturer, artisan, farmer, professional man, politician. The Church must impart to him moral purpose and spiritual energy; and if we have ever with us this man who is mighty by his own innate strength or by means of power which has been intrusted to him or inherited by him, the Church must see to it that he be not Pharaoh, but Moses; not Herod, but John; not Leo, but Luther; not Charles, but Cromwell.

The second great contribution of the Church to the State is that the Church must give light and vigor to the conscience of the nation. The conscience of the people is like that of an individual. Conscience, says Henry B. Smith, "Is not a special faculty, but is that combination of powers by which we judge and feel in respect to moral right and wrong. Under conscience are comprised all the minds' operations of judging and feeling in view of rectitude." Conscience is not always right, but it has a peculiar authority of its own; its very existence bears witness to a force above us. As Tolluck says, "conscience, like the magnetic needle, indicates the existence of an unknown power which from afar controls its vibration and at whose presence it trembles." Under the influence of the Church the conscience of the nation must be brought to feel the mighty power of God to whose presence it witnesses as it trembles its way to the true line of right. The Church has ever claimed the authority to lead the consciences of men and it must never cease so to do; it should be the illuminator of conscience, its teacher and inspirer. The Church must bring the light of the law of God upon the national conscience. It must create catholicity of temper and charity in matters of theological opinion, but it must foster and enliven the dogmatic conscience on questions of right and wrong and the moral responsibility of the individual, proclaiming the august commands of God, "Thou Shalt" and "Thou Shalt Not."

To accomplish this work of quickening the conscience of the nation the Church, in speaking on moral questions, must not lose words which have in them what Emerson calls "thrust and

dagger." In discussing moral problems we need a strictly moral language as opposed to a coldly scientific, playful, colloquial, or euphemistic speech. We need to be called back to the use of the old moral words, which are saturated with righteous hatred for sin, words which haunt the memory and arouse the imagination. Let the physician say of his patient that he was a victim of alcoholism, the people should say he was drunk; for "the social evil" let us say licentiousness; for "graft" and "rake off," theft of public moneys; for selfish partisan politics, treachery to the state; for "Judge Lynch," mob murder. The Christian minister and laymen should always treat moral questions *as* moral questions, and if a man is so fastidious that he cannot speak on these matters without using subterfuges of euphemisms, political slang, and scientific cant, let him leave the subjects alone until his heart is so hot with indignation at wrong doing that he will choose instinctively the words which have in them the moral energy of the ages. There is a special necessity for such plainness of speech which has been clearly brought out by a writer in a recent magazine article. Speaking on "the new unrighteousness," he calls attention to the fact that while our modern sin has all the traditional qualities of the old, it differs in that it is often "without prejudice," is "imperial" and "not superficially repulsive." He says that, "The man who cheats with a company prospectus instead of a deck of cards, or scuttles his town instead of his ship, does not feel on his brow the brand of a malefactor. The shedder of blood, the oppressor of the widow and the fatherless long ago became odious; but latter-day teacheries fly no skull-and-crossbones flag at the masthead. How decent are the pale slayings of the quack, the adulterer, and the purveyor of polluted water, compared with the red slayings of the vulgar bandit or assassin. Even if there is blood-letting the long range tentacular nature of modern homicide eliminates all personal collision. What an abyss between the knife-play of brawlers and the law-defying neglect to fence dangerous machinery in a mill or to furnish cars with safety couplers."

These new sins seem impersonal. They originate, we know, with individuals, but the persons seem so remote that we are tempted to employ a false and inaccurate language with which to characterize the wrongs that are committed. People, continues this writer, are undiscerning, and "chastise with scorpions

the old authentic sins, but spare the new. They do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny, that railroad discrimination is treachery, that factory labor for children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows' houses', that the monopolist 'grinds the faces of the poor,' that mercenary editors and spellbinders 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and to-day, as in Hosea's time, the people 'are destroyed for lack of knowledge.' "

In proportion as the Church produces men of character and quickens the conscience of the nation it will go further in its beneficent work and direct the moral and spiritual energies of the people to the solution of great civic problems, becoming itself a mighty enginery of influence practically to put into execution the truths it advances and advocates. We speak of the "problems" of the nation. What are they? Are they abstract themes to be studied by professors of sociology, pleasantly discussed by writers in our magazines, or made the sensational themes of stump speeches and scare-head newspaper articles?

The great problems of the nation are its sins, its folly, its ignorance, its lust of power, writ large in letters of fire. Underneath them all are great moral principles. Mormonism, mob violence, and all the rest, are in essence not merely violations of the idealism of the Sermon on the Mount, but they are assaults upon the law of God proclaimed on Sinai. The safety of our Republic consists in contending that every great political issue is a moral issue. The silver question was debated on both sides as one of morals as much as one of finance; the Philippine discussion was one of admitted duty by both parties. Who then, more than the Church, should be expected to furnish men to go in and carry through the great reforms demanded by the State? The politician thinking only of the next election; the sensational newspaper hungry only for carrion; the sociologist putting facts in the cold storage of statistical tables; the ethical society preaching "mere ethics," which, as Dr. James M. Whiton says, is always "mutilated ethics"; the reform club, the easy victim of defeated candidates and incompetent political management—none of these agencies can be relied upon to do the strong work of leadership in the cause of righteousness. The able and

patriotic press can do much; public opinion, even when undirected, is often a mighty force for good; but the supreme opportunity for large and influential leadership comes to the Church when its vigorous prophets proclaim the moral law, and its members stand with earnestness and rigor of conviction for the right.

We constantly hear it said that the Church should not meddle with politics. The Church should never meddle with anything. To meddle is to interfere, to go where you do not belong, to take hold gently instead of with a firm grip. The Church, indeed, should not meddle with politics; but it should do more, it should throw moral dynamite into every political question which comes up for solution before the American people. How great political issues are to be settled is a question of plan and method. The suggestion for such solution may come from any source, from statesmen, from the intelligent public-spirited press, from careful students of American history and modern social conditions. The duty of the Church is a simple one: to declare of existing evils in the state that they *are* evils and that a way out *must* be found. The Church should not become partisan nor as an organization give itself to the work of getting voters on any particular issue; but it should so impress upon its members the duties of a citizen to the State on all questions general and particular, that its members shall ever be found in the front rank on the political battlefield.

The professional politician will, of course, object to all this. He is engaged to day in a very sly game. He is gradually taking out of public control and putting into his own hands all the powers which govern the country from village to the national capital. These powers, which involve the moral, industrial and civic interests of the land, are thus being made matters of politics, and if the Church or any society of conscientious citizens concerns itself with these important matters the politician lifts his hands in sanctimonious horror at the secularization of our religious bodies. And if sometimes the people grow restless and angry while their political rights and privileges are being taken away from them, the politician in turn becomes indignant in much the same way, it has been said, as did the fisherman whom Dr. Johnson saw skinning an eel and swearing at it because it squirmed while it was being skinned.

It is one of the glories of the Congregational Church-Building Society, which it shares with our other great missionary organizations, that it has ever been a strong agency in reminding the people of the forces of evil in our land which, as George Eliot says, are "debasement of our moral currency." We have reached a new stage in the always dramatic history of America, when great contending principles have come to grapple. We are proud of calling ourselves Saxons and boast of our Briton blood, sometimes vainly imagining that all the Briton virtues are ours—conservatism, steadiness, love of principles and customs hallowed by time. But when we consider the hasty solution of great political questions often against all our national precedents; the easy surrender of the hard-earned rights of municipalities and of private citizens to the control of party leaders, legislatures and corporations; when we see our roads, once the King's highways, then the thoroughfares of the commonwealth, fast becoming the private pathways of corporations, of reckless individuals, or rioting strikers; when we find mobs taking to themselves the sacred prerogatives of the courts and trampling on the institution of trial by jury, one of the most dearly bought and highly prized treasures of our political freedom; we wonder if we can proudly say that the old love of freedom, of government by law, and regard for the right of every man in the sight of the law, are not fast becoming traditions which, some day we will tell our grandchildren, were true when liberty was young and patriotism meant personal sacrifice and love of justice and fair play. Well may we feel in such moments like the republican general Augereau, who, when at the gorgeous coronation of Napoleon he was asked whether anything was wanting to the splendor of the scene, replied, "Nothing but the presence of the million of men who have died to do away with all this."

The Congregational Church-Building Society is one of the great organizations of religion for serving the state. Look well, brethren, to its large service and its golden opportunities. To it is intrusted the vast task of raising for our denomination the spires of the churches which to the various communities of our land shall stand for aspiration toward God, faith in the unseen and the hope of immortality. In these churches gather the devout worshippers of God; here from pulpits furnished by this Society the ministers of our denomination, a denomination

well styled "the germ and model of our republic," preach to their congregations the unsearchable riches of the love of Christ, and the stern principles of the moral law.

This Society is never in debt, but it is always behind in its ability to help the churches which need its assistance; it does not aid churches which are feeblings with no future of usefulness, for only three per cent. of the churches which have been its beneficiaries have ever failed; in fifty-one years it has helped to erect 3,602 churches in fifty states and territories (or nearly three-fifths of all the churches in our denomination), and 920 parsonages in forty-four states and territories (thus sheltering nearly one-seventh of our ministry); and by the expenditure of nearly five million dollars during its history it has been instrumental in securing to our denomination property valued at about seventeen million dollars.

In the name of catholicity we do not intend to crowd Congregational churches into any communities; but it is denominational cowardice and recreancy to supreme duty and privilege for us to refuse to aid those churches of the Pilgrim faith which, having a fair and open field, are anxious to become to the state centers of power for righteousness and faith in the God of our fathers.

The Church in Relation to the Christian Development of America.*

REV. FRANK S. FITCH., D.D., BUFFALO, N. Y.

The Christian Church has had a great place in the past. Its divine constitution, Apostolic authority, and unbroken history of two millenniums cannot be challenged. It evangelized the Roman empire, assimilated Greek culture, and civilized barbarous tribes making possible the states of Western Europe. It established a true home life, created a new literature, purified art, provided popular education and introduced an era of Christian architecture. It has been the mother of all the distinctive institutions that give expression to the life of our own age.

But has it not done its work? May it not now be placed among the objects of historic interest which we revere, but do not use? Are not individual rights home interests, the cause of

* Address at the meeting at Springfield, Mass., May 31, 1905.

education and the well-being of the state, with all its charitable agencies so well cared for, that the Church may be given over to the pietistic and bruised members of the community who have no relish for the practical problems of life and only await in patience the life to come?

The world does not now seem to take the Church seriously, nor does she, in many localities, so regard herself. In no part of the world has her



REV. FRANK S. FITCH, D.D.

work been more vital than in America. Two centuries of splendid achievement stand to her credit. In case of the colonists, in missions to the aborigines, in establishing colleges, in founding a true state, where liberty and responsibility should be forever wedded, and in all the services required to establish an ideal civilization, she has been first in time, chief in patience, unflinching in hope, and tireless in sacrifice. But now? That her ministrations are still needed, that she can adjust herself to new conditions, and that her deep hold on the middle springs of life is necessary to the continuance and growth of these later and lesser societies is our faith and contention.

MEN HAVE SOCIAL CONSCIOUSNESS.

She is still needed. Political economists tell us that the accumulated wealth of the world represents the production of only five years. Were seed sowing, cultivation and harvesting to cease, we would suffer in a twelve month, and soon cease to exist. So the institutions of education and philanthropy require constant renewal. Love toward God and our neighbor will diminish and disappear if vital relations to unseen sources

of strength cease. "Those who walk and are not faint, run and are not weary, and mount up with wings as eagles, must wait upon the Lord, and so renew their strength."

Ethics are now taught and valued. Men have the social consciousness. Society cannot tolerate poverty, filth, and suffering. Swift and generous provision is made for such conditions as may give employment and recompense to all. No industrial arrangement is tolerated that enriches the few and impoverishes the many. This sensitiveness to the second table of the law depends upon the first. We cannot, as a people, continue to love our neighbor as we do ourselves, unless we love God with the whole heart, and this habit of walking with Him depends upon habitual observance of the conditions of spiritual life.

These agencies which, in times past, have produced a God-fearing and man-loving people will continue to sustain and enrich. Forms may change, love may find new and more refined ways of serving, but selfishness still blights and destroys. Men need the companionship of the good in maintaining high ideals. The solemn assemblies, the stately worship, the study of the literature of religion, the wise use of the Lord's day for instruction and in errands of mercy, the practice of religion in the family, and the continuance of personal religion all require the Church. Her good gifts, like the light of the sun and the oxygen of the atmosphere, are gifts of God, and are not to cease, but should be kept pure and made easily accessible.

ERA OF CHURCH BUILDING.

That the Church is to continue we assume; that she may have a life as full and as attractive as her dignity and highest usefulness require is our contention.

Our commercial houses are palaces, our facilities for transportation have never been equaled, our homes are places of rest and aesthetic delight, and our schools and colleges have made phenomenal progress in everything for which the most lavish provision can arrange.

Shall a twentieth century church be meanly treated and her services lack those worthy forms of expression which an educated ministry, a spiritual worship and suitable architecture can provide? An era of church building is at hand. The latest and weakest religious organizations know its power. The ability, the tastes and the habits of a prosperous people require that the Lord's House be made attractive. Are we doing enough to give

proof that we believe that religion is man's chief business and that the kingdom of heaven is to have visible manifestation?

This Church-Building Society not only assists churches to erect houses of worship and parsonages, but is helpful in stimulating interest and directing young societies so that the greatest results may be secured. With its long and varied experience it is able so to guide effort and protect by every legal safeguard that nothing done or given may be lost.

Its system of loans, both with a low rate of interest and without, enables each church to do far more itself than it otherwise would.

In recent years it has financed large undertakings in some of our cities and brought quickly to self-support churches that will for centuries be generous contributors to its work.

Its parsonage work, while newer, is of equal importance in new communities, providing not only some measure of comfort to many a worthy minister's family, but freeing him from many petty annoyances and greatly increasing his efficiency.

No single influence contributes so powerfully to secure the long pastorates which, according to our traditions, go far toward securing a firm place among the forces of modern society. This cause is worthy of continuous and generous support.

Edmonds, Washington.

Everybody likes to see the fruit of his work. We like to see the development of the churches which we have helped to secure their houses of worship.

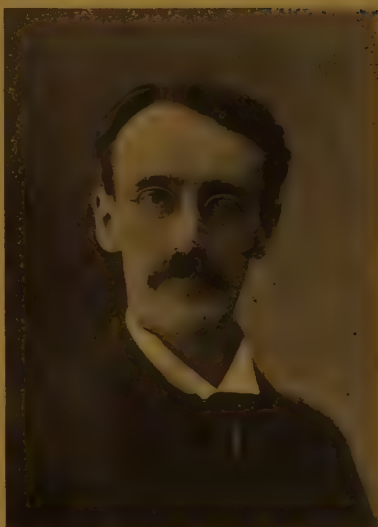
In 1891 we heard a far cry from the young State of Washington, and in response sent out a grant of \$500 to help the church at Edmonds, then only two years old, to build a house of worship costing nearly \$2,200. This was in a town of 800 people, and the little church numbered thirteen members. Situated upon Puget Sound, the people were engaged in



PARSONAGE, EDMONDS, WASH.

lumbering, farming, manufacturing and mercantile business. In the growing young city there was no other church, nor was there any within six miles. The nearest Congregational Church was ten miles away.

Since that time the thirteen members have grown to fifty-eight, although there has been no large increase in the growth of the community. Rev. Frank D. Bentley came to the church as its pastor two years ago. The time was ripe for a marked step in advance. They felt it was important that the minister



REV. F. D. BENTLEY.



CONGREGATIONAL CHURCH, EDMONDS, WASHINGTON.

should have a home as well as a church. The people had a mind to the work and rallied at the call of their leader. A neat and commodious parsonage was built at a cost of \$1,500, and in response to the request that we lend a helping hand, the Church-Building Society made a parsonage loan of \$500 to help complete the enterprise. We trust this Pacific Coast church will continue to grow and prove a great blessing in that community.

North New York Congregational Church.

New York is a wonder. Its growth is phenomenal. At its present rate of increase by the middle of the century its four millions will have become fifteen millions.



NORTH NEW YORK CONGREGATIONAL CHURCH, NEW BUILDING.

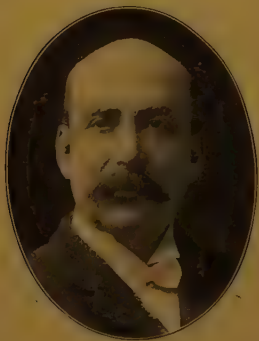
The Bronx, that part of the city north of the Harlem River, is now filling up with great rapidity. There are nearly three hundred thousand people there now, and more are coming every day.

In this important part of the city this church was organized

as an Independent Congregational Church in November, 1888. Its first meeting place was in a hall at Alexander Avenue and One Hundred and Forty-second Street. Its first pastor was the Rev. J. F. Hooper.

In May, 1889, it moved to Republican Hall on Third Avenue. In January of the following year it was incorporated as the "Congregational Church of North New York," and on April 8, 1890, was welcomed into the fellowship of the Congregational churches. Its first house of worship was dedicated at the same time, and the Rev. Dr. A. J. Lyman preached the sermon at this joint service.

The next month the Rev. William T. McElveen, now of the Shawmut Church, Boston, became pastor, and was ordained and installed here. He continued in office till June, 1896.



REV. WM. H. KEPHART.

The present pastor, Rev. William H. Kephart, came to the pastorate in October, 1896, from the Plymouth Congregational Church of Binghamton, and will complete his ninth year of service this fall.

It was soon felt that the house of worship which served the church for more than a decade, was entirely inadequate for its needs. Steps were begun to secure a new building. It took many months of hard and persistent effort to carry through the preliminary work, secure plans, make contracts, and raise the funds.

At last the bids of contractors were accepted, March 31, 1903. On April 28th, the old building was moved from its site at Willis Avenue and One Hundred and Forty-fifth Street to a new location. On the same afternoon the first shovelful of earth for the new foundation was dug. On Sunday, July 26, 1903, the corner stone was laid, and in September the congregation was worshipping in the basement of the new building. At last came Dedication Day, October 2, 1904, when the whole building was complete, and the rejoicing people presented as a thank-offering to God their new, beautiful, commodious and spacious temple of worship.

It need hardly be said that this great achievement has been

accomplished not only by unusual self-sacrifice and devotion on the part of the people of the church, but by means of the generous assistance of others who saw the strategic importance of the situation and the heroic endeavors of the pastor and church. The house and land have cost nearly \$70,000, and the fine organ and appropriate furnishings add a considerable



INTERIOR OF CHURCH.

sum to the outlay. It was imperative that aid be rendered. The Church Extension Society came nobly to the help of the church, and with the aid of the generous gifts of friends, gave \$12,000 to put this enterprise upon its feet. The Congregational Church-Building Society, having shown its good will to this church by a grant of \$8,000 in 1897, now came to the rescue again with a loan of \$15,000 out of the "Stickney Fund," and with such co-operation the brave young church successfully financed its building enterprise. Great credit is due

to pastor Kephart for his successful management.



THE OLD CHURCH BUILDING.

As the pastor has said, "the materials out of which the North New York Congregational Church is builded are pluck and perseverance, as well as marble and wood. It stands a monument in white stone representing the noblest spirit of generosity and splendid service of a true-hearted people. It

is a modern temple in form, intended for modern methods in church work."

Dr. Cobb took a great interest in this work, and wrote to the

pastor at the time of the dedication: "Hearty congratulations to the North New York Congregational Church on the completion of its new edifice. Of the twenty-one hundred houses of worship I have seen come into existence, I do not know of one which has begun with less, and has accomplished so much as you have."

The building will seat between eight hundred and a thousand people. At the Sunday-school rally service, one thousand persons were present, and nearly eight hundred members of the Sunday-school. Last year the pastor welcomed one hundred and six new members into the church.

A beautiful baptismal font has just been presented to the church, in memory of Charles Calvin Kephart, the pastor's son, a beautiful and promising boy, now in heaven. The sermon at its dedication was preached by the Rev. Dr. Charles E. Jefferson.

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MAY AND JUNE, 1905.

APRIL, 1905.

FOR CHURCH BUILDING.

Arizona, \$84.25.

Holbrook Preaching Station,	\$3 50
Nogales,	2 75
Tombstone,	50 00
Tucson	29 00

California, \$135.77.

Callahans	2 00
Los Angeles, 1st W. M. S.,	27 00
Mentone,	5 00
Oakland, Pilgrim,	5 00
Ontario,	33 57
Oroville,	13 00
Porterville,	9 20
Redlands, 1st W. M. S.,	25 00
Santa Cruz,	9 00
Santa Rosa, K. E. S.,	2 00
Sunol,	5 00

Connecticut, \$522.42.

Bozrah,	2 50
Chaplin,	7 00
Cheshire,	20 00
Chester,	9 73
Columbia,	11 13
Coventry, 1st,	10 00
Darien, 1st,	13 70
East Hampton,	7 81
East Hartford,	6 62
Ellington,	29 35
Exeter,	6 51
Falls Village,	5 00
Hampton,	4 03
Hartford, Park,	18 00
Middletown, 1st,	22 45
" H. M. S.,	45 00
New Britain, 1st,	45 00
New Haven, Howard Ave.,	14 37
" Redeemer,	5 00
Oakville,	4 43
Portland,	18 40
Preston,	8 00
Salisbury,	3 99
Stafford Springs, C. A. Veckwith,	25 00
" J. H. Valentine,	50 00
Thomaston,	13 06
Waterbury, 1st,	61 00
West Hartford, 1st,	32 75
West Haven,	13 30
Westville,	10 29

New Britain, 1st,	45 00
New Haven, Howard Ave.,	14 37
" Redeemer,	5 00
Oakville,	4 43
Portland,	18 40
Preston,	8 00
Salisbury,	3 99
Stafford Springs, C. A. Veckwith,	25 00
" J. H. Valentine,	50 00
Thomaston,	13 06
Waterbury, 1st,	61 00
West Hartford, 1st,	32 75
West Haven,	13 30
Westville,	10 29

Dist. of Columbia, \$77.05.

Washington, 5th,	25 00
" Mt. Pleasant,	52 05

Florida, \$28.40.

Eden,	11 40
Key West,	15 00
Oak Hill,	2 00

Georgia, \$4.50.

Ocee,	4 50
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Illinois, \$1,236.63.

Amboy,	15 00
Big Rock,	3 25
Chicago, 1st,	6 88
" Auburn Park M. S.,	1 75

Chicago, Austin, 1st,	8 35
" Calif. Ave. M. S.,	8 35
" N. E.,	30 00
" North Shore W. S.,	15 00
" People's,	20 00
" Ravenswood M. S.,	2 00
" Rogers Park,	21 25
" " M. S.,	5 00
" Warren Ave.,	12 32
" Waveland Ave., Birthday	
Gift,	1 90
" Waveland Ave. M. B.,	3 60
" Mrs. Buck,	11 00
" A Friend, M. J. W.,	250 00
" Friends,	164 81
Creston, 1st,	5 00
" S. S.,	1 35
Earlville, J. A. D.,	25 00
Galesburg, Central Y. P. S. C. E.	2 50
" Knox St.,	2 56

Granville,	12 12
Highland,	180 00
Hinsdale, 1st,	32 40
Joy Prairie,	10 00
Kewanee, 1st W. S.,	13 00
Marseilles, Primary S. S.,	2 36
" Mrs. Baughman,	100 00
" H. H. Kline,	2 64
Neponset, W. S.,	2 50
Newton,	5 00
Oak Park, 1st W. S.,	12 00
" 3d Church and Friends,	150 00
Oneida, W. S.,	5 00
Peoria, 1st,	19 25
Rockford, 2d,	24 50
Sandwich, S. S.,	5 00
Seward, 1st,	7 00
" 2d,	4 00
Springfield, 1st W. M. S.,	10 00
Wheaton, 1st S. S.,	10 00
" College,	12 99

Indian Territory, \$1.13.

Vinita,	1 13
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Iowa, \$78.68.

Aurelia,	4 78
Carnforth,	5 10
Farragut,	14 82
" W. S.,	3 00
Grinnell,	5 00
Hampton,	7 50
Independence, W. S.,	1 00
McGregor,	18 41
Old Man's Creek,	2 00
Pi'grim,	2 07
Whiting,	15 00

Kansas, \$41.80.

Almena,	5 00
Kirwin, M. S.,	1 75
Paola,	10 35
Tonganoxie,	4 00
Traer, German,	8 00
Sabetha,	12 70

Kentucky, \$2.

Lexington, S. S.,	2 00
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Louisiana, \$12.58.

Hammond, S. S.,
Iowa,
Vinton.

Maine, \$19.13.

Auburn, 6th St.,
East Orrington,
Stonington,

Massachusetts, \$638.85.

Andover, a Friend,
Attleboro Falls, Central,
Boston, Dorchester, 2d,
" " Village S. S.,
" West Roxbury,
Cambridge, Pilgrim,
Chesterfield,
Chicopee, 1st,
East Bridgewater,
Erving,
Franklin,
Greenfield, 2d,
Littleton,
Lowell, 1st Trinity,
" Highland,
Manchester,
Marion,
Middleboro, Central,
Newburyport, Prospect St.,
Newton Center, 1st,
Newton, Eliot,
North Billerica, Mrs. E. R. Gould,
Salem, Tabernacle,
Somerville, Broadway,
Southampton,
Springfield, Hope,
" South,
" S. C. Burnham,
Swampscott, S. S.,
Uxbridge,
Waltham, Trinity S. S.,
West Springfield, Park,
Weymouth, East, S. S.,
Whitman, 1st,
Worcester, Union,
Wrentham, Original,

Michigan, \$466.30.

Ann Arbor, 1st,
Beacon Hill,
Charlotte,
Fremont,
Imlay City,
Ionia,
Pleasanton,
Redridge,
Standish,

Minnesota, \$73.31.

Alexandria,
Bagley,
Dodge Center,
Marshall,
Minneapolis, Lyndale,
" Minnehaha,
" Plymouth,

Missouri, \$202.12.

Aurora, W. M. S.,
Cameron, L. M. S.,
Carthage,
Kansas City, Beacon Hill W. U.,
" Clyde,
" 1st L. U.,
" Ivanhoe Park L. M. S.,
" Prospect Ave.,
" S. W. Tabernacle L. A.,
" Westminster W. U.,

Kidder, L. M. S.,
Lebanon, L. M. S.,
Maplewood, W. M. S.,
Meadville, L. M. S.,
Neosho, L. M. S.,
Old Orchard, W. A.,
Pierce City, L. M. S.,
St. Joseph, L. M. S.,
St. Louis, 1st, S. L. M. S.,
" Y. W. A.,
" Compton Hill L. M. S.,
" Fountain Park W. U.,
" Hyde Park L. A.,
" Memorial L. M. S.,
" Pilgrim W. A.,
" Reber Place L. M. S.,
Sedalia, 1st L. M. S.,
" 2d W. U.,
Springfield, 1st L. M. S.,
Webster Groves, W. U.,
Windsor, L. M. S.,

Less W. H. M. U. Expense

Montana, \$22.08.

Great Falls,
" " S. S.,

Nebraska, \$55.00.

Crete, 1st,
Geneva,
Germantown, Union,
Hastings,
Red Cloud,

New Hampshire, \$67.90.

Bennington,
Conway,
Hampton,
Henniker,
Jaffrey, East,
Lebanon, 1st,
Rye,

New Jersey, \$21.10.

Chatham,
East Orange, 1st W. S. C. W.,

New Mexico, \$6.45.

Gallup,

New York, \$4,644.74.

Brooklyn, Bushwick Ave. S. S.,
Buffalo, 1st,
" Niagara Square,
" Pilgrim,
" W. H. Crosby,
Canandaigua,
Friendship,
Gasport,
Jamestown, Rev. E. C. Hall,
New Haven,
New York, Bethany S. S.,
Parishville,
Perry Center,
Phoenix,
Riverhead, Sound Ave.,
Spencerport,
Syracuse, Geddes,
Warsaw,
Wellsville,
West Bloomfield,
Woodville,

North Dakota, \$37.03.

Buxton,
Caledonia,

Cummings.	2 00	Madison, 1st,	88 47
Fargo, Rev. J. H. Stickney,	20 00	Menomonie, Mrs. Knapp,	20 00
Harwood,	1 00	Merrill, Scan.,	2 00
W. H. M. U.,	9 03	Mukwonago, S. S.,	7 18
Ohio, \$1,282.55.		" " S. S.,	2 82
Cleveland, East Madison Ave.,	3 09	Rio, Mrs. Scott,	5 00
Columbus, Washington Ave.,	5 00	River Falls,	9 14
Lenox,	5 00	Stockbridge,	5 00
Oberlin, 1st,	11 25	Loans Refunded, \$5,456.63.	
Riverside, insurance,	1,250 00	Los Angeles, Cal., Park, on acct.,	25 00
Toledo, Washington St.,	4 96	Manitou, Col.,	25 00
West Mill Grove,	3 25	Key West, Fla.,	10 00
Oklahoma, \$13.02.		Harvey, Ill.,	200 00
Anadarko,	5 50	Springfield, Ill., 1st,	100 00
Binger,	2 75	Warrensburg, Ill.,	206 75
Okarche,	4 77	Ottumwa, Ia., 2d,	50 00
Oregon, \$15.		Kirwin, Kas.,	20 00
Ione,	15 00	Stonington, Me., bal.	120 46
Pennsylvania, \$59.		Algansee, Mich.,	40 00
Mt. Carmel,	5 00	Lansing, Mich., Pilgrim,	100 00
Philadelphia, Central,	34 00	Fairmont, Minn.,	100 00
" " E. F. Fales,	5 00	Minneapolis, Minn., 5th Av.,	150 00
Pittston, Welsh,	15 00	" " Lyndale,	100 00
Rhode Island, \$74.32.		" " Swede,	1,400 00
Bristol,	35 82	Sauk Rapids, " 1st, bal.	15 00
Central Falls,	19 76	Saint Paul, " German,	25 00
Crenaton,	6 46	People's,	163 56
Newport, United,	6 67	Stillwater, " bal.	750 00
Tiverton, Church and Y. P. S. C. E.,	5 61	Kansas City, Mo., S. W. Tab.,	50 00
South Dakota, \$36.03.		Missoula, Mont., Swede,	100 00
Aberdeen, Pilgrim,	2 67	Lincoln, Neb., Plymouth,	10 00
Academy,	8 00	Norfolk, " 2d, bal.	85 86
Elk Point,	5 30	Weeping Water Neb., L. A. S.,	35 00
Letcher,	10 00	bal.,	100 00
Springfield,	4 34	Albuquerque, N. Mex.,	50 00
Valley Springs,	5 72	New Rochelle, Swede,	30 00
Texas, \$1,503.75		Springfield, O., Lag. Ave.,	100 00
Cleburne, (2)	1,406 25	Corvallis, O., 1st,	800 00
Dallas, Central,	7 50	Mt. Carmel, Pa.,	200 00
Utah, \$27.80.		Pittston, Pa., Welsh, bal.	200 00
Provo,	15 76	Rochester, Pa.,	200 00
" " S. S.,	12 04	Warren, Pa.,	50 00
Vermont, \$62.65.		Cranston, R. I.,	25 00
Brattleboro Center,	62 65	Knoxville, Tenn.,	20 00
Washington, \$16.55.		West Seattle, Wash.,	
Dayton,	4 55	Legacies, \$5,595.66.	
White Salmon,	12 00	Glastonbury, Conn., Henry D. Hale	
Wisconsin, \$175.06.		Est.,	14 00
Beloit, 1st W. S.,	11 50	Baltimore, Md., Stickney Est.,	40 00
Delavan,	8 12	Hopkinson, Mass., Est. Mrs. Sarah	
" " S. S.,	4 83	B. Crooks, by Mary E. Putnam,	4,750 00
Durand, W. S.,	2 50	Exr.,	
Kinnickinnic,	2 50	Newton Center, Mass., Est. Mrs.	
La Crosse, Mrs. and Miss Edwards,	6 00	Lydia Elizabeth Ward, by John	
		Ward, Exr.,	791 66
		Interest, \$851.41.	
		Des Moines, Ia., Plymouth,	225 00
		Philadelphia, Pa., Snyder Ave.,	19 63
		Cranston, R. I.,	96 75
		N. Y. A. P. B.,	32 99
		" " M. N. B.,	3 74
		" " M. T. Co.,	428 30
		" " Interest,	45 00
		Church-Building Quarterly, 3.45	

FOR PARTICULAR CHURCHES.

Massachusetts, \$66.52.

Cambridge, 1st,	65 52
Lynn, Central, Currier Y.P.S.C.E.,	1 00

New York, \$5.

De Ruyter, M. S.,	5 00
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FOR PARSONAGE-BUILDING.

Arizona, \$40.

Tombstone,	on loan, 40 00
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California, \$30.

Weaverville,	on loan, 30 00
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Colorado, \$210.

Craig,	on loan,	140 00
Grand Junction,	"	60 00
Steamboat Springs,	"	10 00

Georgia, \$25.

Atlanta, Marietta St.,	on loan,	25 00
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Illinois, \$130.

Alton, W. S.,	10 50
Aurora, 1st,	10 00
Canton, W. S.,	2 00
Chicago, South Chicago,	on loan 50 00
" Englewood, North,	2 00
" Ravenswood,	10 00
" Mrs. J. P. Wilson,	2 00
Godfrey, Jr. Y. S. C. E.,	1 00
Harvey, W. M. S.,	5 00
Huntley, Y. P. S. C. E.,	2 00
Payson, W. S.,	10 00
Princeton, W. S.,	5 00
Rantoul, L. A.,	10 50
" W. S.,	10 00

Indiana, \$35.

East Chicago,	on loan,	35 00
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Iowa, \$100.

Cedar Rapids, Bethany,	on loan,	25 00
Des Moines, Greenwood,	"	35 00
Popejoy,	"	15 00
Rockford,	"	25 00

Kansas, \$182.50.

Council Grove,	on loan,	160 00
Ford,	"	5 00
Severy,	"	12 50
Tonganoxie,	"	5 00

Louisiana, \$32.50.

Iowa,	on loan,	12 50
Lake Charles, Redeemer,	"	20 00

Michigan, \$135.85.

Calumet, W. M. S.,	10 00
Covert, L. M. S.,	1 00
Dexter, W. H. M. S.,	25
Grand Rapids, Smith Memorial,	on loan, 100 00
Greenville,	1 87
Lansing, Pilgrim L. S.,	11 11
Ludington, W. H. M. S.,	1 62
Thompsonville,	on loan, 10 00

Minnesota, \$112.50.

Appleton,	on loan,	25 00
Lake City, Swede,	"	25 00
Little Falls,	"	25 00
St. Paul, Pacific,	"	37 50

Montana, \$91.67.

Billings,	on loan,	41 67
Columbus,	"	50 00

Nebraska, \$101.25.

Aurora,	on loan,	25 00
Lincoln, German, Salem,	"	30 00
Nebraska City,	"	31 25
Shickley,	"	15 00

New York, \$193.00.

Binghamton, Plymouth,	on loan,	15 00
" Mrs. Edward Taylor,	"	15 00
Brooklyn, Pilgrim W. H. M. S.,	"	100 00
Fulton, W. H. M. U.,	"	4 00
Gaines, M. U.,	"	10 00
Gloversville, L. B. S.,	"	8 00
Honeoye, L. M. S.,	"	5 00
New York, B'way Tab. S. W. W.,	"	6 00
Poughkeepsie, L. H. M. S.,	"	25 00
Seneca Falls, Aux.,	"	5 00

North Dakota, \$759.52.

Inkster,	on loan,	25 00
Jamestown, a Friend,	"	200 00
" bal.	"	534 52

Oklahoma, \$65.

Carrier,	on loan,	10 00
Enid,	"	20 00
Guthrie, West,	"	20 00
Manchester,	"	15 00

South Dakota, \$37.50.

Elk Point,	on loan,	25 00
Pleasant Valley,	"	12 50

Texas, \$45.

Paris,	on loan,	45 00
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Utah, \$37.50.

Provo,	37 50
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Vermont, \$20.

North Pownal,	on loan,	20 00
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Washington, \$90.

Edmonds,	on loan,	25 00
Spokane, Pilgrim,	"	55 00
Seattle, Edgewater,	"	10 00

Wyoming, \$40.

Wheatland,	on loan,	40 00
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Receipts for Church Building.....\$23,652 10

" " **Particular Churches..... 71 52**

" " **Parsonage Building..... 2,513 79**

Total Receipts for the Month.....\$26,237 41

MAY, 1905.

FOR CHURCH BUILDING.

Arizona, \$67.20.

Jerome,	\$7 70	Compton,	1 20
Prescott,	39 50	Claremont, S. S.,	3 38
Tombstone,	20 00	Lincoln,	13 50
California, \$120.08.		Lodi,	13 00
Bakersfield,	1 79	Oleander,	19 48
		Stockton,	33 60
		Whittier,	34 13

Colorado, \$27.

Montrose, S. S.,	22 65
" S. S.,	4 35

Connecticut, \$277.80.

Broad Brook,	4 73
Brooklyn,	2 85
East Hartford, 1st Intermediate S.S.,	11 00
Fairfield, Aux.,	18 00
Franklin,	4 46
Groton,	3 45
Hartford, Glenwood,	4 00
Mansfield, 1st,	4 07
Milford, Plymouth,	5 00
New Canaan,	6 19
New Milford, 1st,	76 83
Redding,	5 24
Southport,	31 37
Stafford Springs,	20 80
Stanwich,	18 50
Torrington Center,	26 06
Willington,	1 50
Winsted, 2d,	33 73

Florida, \$53.18.

Avon Park,	1 00
Daytona,	14 56
Ormond,	27 62
West Palm Beach,	10 00

Idaho, \$7.36.

Weiser,	7 36
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Illinois, \$160.31.

Chesterfield,	6 11
Chicago, 1st Y. P. S. C. E.,	2 75
" Evanston Ave.,	10 50
" Mont Clare,	2 38
" Pacific,	10 57
" Summerdale,	9 05
" A Friend,	5 00
Gridley,	10 22
Joy Prairie, S. S.,	8 50
Oak Park, 1st,	14 51
Plano,	1 00
Quincy, 1st,	66 72
Wataga,	4 00

Indiana, \$5.

West Terre Haute,	5 00
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Iowa, \$131.23.

Avoca, 1st,	8 23
Charles City,	12 73
Chester Center,	6 38
Clarion,	6 00
De Witt,	4 25
Dunlap,	6 10
Farnhamville,	6 00
Manchester,	12 08
Minden,	5 50
Monticello,	8 60
Osage,	22 23
Ottumwa, 2d,	7 50
Postville,	14 63
Rockford,	1 00
Waterloo,	10 00

Kansas, \$1,165.30.

Kiowa, Insurance,	1,098 00
McPherson,	14 00
Newton,	12 30
Oswego, Rent,	25 00
Paola, L. A. S.,	7 00
Stafford,	2 00
Wakarusa Valley,	2 00
Wellsville,	5 00

Kentucky, \$5.

Newport, W. M. S.,	5 00
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Maine, \$65.85.

Auburn, High Street,	16 00
Buxton, Bar Mills,	1 85
Bath, Winter Street,	11 36
South Berwick, Rev. David B. Sewell,	5 00
Waterville,	23 64
York Village,	8 00

Massachusetts, \$1,021.97.

Ayer, S. S.,	1 30
Bedford, Miss Emily M. Davis,	1 00
Blandford, 2d,	1 70
Boston, Dorchester, Pilgrim,	42 03
" " S. S.,	9 66
" " 2d E. C. A. D. B.,	5 00
Jamaica Plain, Boyleston,	16 73
Boston, Jamaica Plain, Central S.S.,	25 00
" Roxbury, Eliot,	45 10
" Shawmut,	149 63
Boxford, West,	3 81
Brookline, Leyden,	58 10
Cambridge, Pilgrim,	23 30
Chicopee, 1st,	8 00
" Falls, 2d,	23 93
Danvers, 1st,	14 07
Dennis, Union S. S.,	2 00
Everett, Mystic Side,	17 44
Fall River, Central,	145 48
" " S. S.,	27 07
Fitchburg, Rollstone,	14 64
Hanover, 2d,	5 12
Heath,	2 00
Holden,	11 30
Hopkinton,	9 20
Hyde Park, 1st,	34 99
Hyde Park, 1st S. S.,	10 00
Marion,	14 41
Medford, West,	11 00
Middleboro,	13 23
Paxton,	10
Peabody, 2d,	6 10
Pepperell,	16 19
Petersham,	81 15
Rockport, 1st,	7 41
Sharon,	21 45
Southbridge,	8 68
South Hadley, 1st,	14 15
Springfield, Hope,	10 00
" Indian Orchard, W. B.	

Morse,	5 00
Townsend,	12 52
Wakefield,	10 40
Watertown, Phillips,	10 00
Wellesley Hills,	30 00
West Newbury, 1st,	2 25
Worcester, Piedmont,	34 62
" Union S.S.,	5 71

Michigan, \$46.82.

Allegan,	3 83
Clinton, Y. P. S. C. E.,	7 50
Frankfort,	7 50
Jackson, 1st,	21 56
Perry,	4 81
Union City, W. H. M. S.,	1 62

Minnesota, \$464.72.

Anoka,	6 65
Alexandria,	25 00
Belview,	2 00
Big Lake,	5 00
Brainerd, People's	5 65
" S. S.,	2 00
Claremont Street,	5 00
Correll,	4 30
Duluth, New,	3 50

Faribault,	19 51	Cincinnati, Plym. W. M. S.,	3 00
Freeborn,	00 00	" Storrs "	4 00
Grand Meadow,	13 65	" Walnut Hills,	32 28
Hancock,	25 40	Cleveland, 1st W. M. S.,	8 00
Hutchinson,	22 76	" Cyril Chapel,	8 00
Lake Benton,	4 10	" Euclid Ave. W. M. S.,	4 80
Lake City (2),	50 60	" " Y. P. S. C. E.,	5 60
Little Falls,	25 00	" Franklin Ave. W. M. S.,	1 00
Mankato, 1st,	5 60	" Pilgrim W. M. S.,	6 60
Mantorville,	25 00	" Union W. M. S.,	80
Mapleton,	6 95	Conneaut, 1st W. M. S.,	5 00
Marshall,	8 46	Geneva, W. M. S.,	80 00
Mazeppa,	18 00	Kent, W. M. S.,	4 00
Medford,	8 00	Kirtland, W. M. S.,	2 00
Minneapolis, 38th Street,	5 00	Madison, W. M. S.,	5 60
" Como Ave.,	2 75	Mansfield, Mayflower W. M. S.,	5 00
" Open Door,	4 00	Marietta, 1st,	60 00
" Plymouth, friends,	56 00	" W. M. S.,	7 00
" Swede,	0 00	Newark, Plymouth W. M. S.,	2 40
Montevideo,	8 75	New London, 1st,	12 00
Northfield,	18 54	North Fairfield, Y. P. S. C. E.,	3 00
Owatonna,	25 00	" W. M. S.,	1 00
Pelican Rapids,	5 00	Oberlin, 1st W. H. M. S.,	4 50
Plainview,	21 00	Ridgeville Corners, W. M. S.,	14 17
Rochester,	11 34	Sheffield, S. S.,	15 00
Walker,	4 63	Toledo, 2d W. M. S.,	5 00
Waseca,	15 00	" Plymouth W. M. S.,	5 00
Wayzata,	5 00	" Wash. Street W. M. S.,	5 00
Zumbrota,	21 25	Twinsburg, W. M. S.,	1 60
	503 39	Wakeman,	10 00
Less expense,	38 67	Wauseon,	22 60
Missouri \$8.01.		Oklahoma, \$8.89	
Kansas City, Clyde,	4 26	Anadarko, St. Peter's,	2 00
Meadville,	3 75	W. M. U.,	6 89
Montana, \$6.		Oregon, \$1.	
Columbus,	5 00	Scappoose,	1 00
" S. S.,	1 00	Pennsylvania, \$24.	
Nebraska, \$21.55.		Scranton, Plymouth,	14 00
Farnam,	3 80	" Puritan,	10 00
Sutton,	17 75	South Dakota, \$57.80.	
New Hampshire, \$290.86.		Frankfort,	3 00
Brentwood,	7 00	Mission Hill,	4 80
Chichester,	5 18	W. H. M. U.,	50 00
Concord, A. H. F. C. J. and H. M. U.,	200 00	Vermont, \$129.45.	
Hanover, Dart. College,	50 00	Bellows Falls,	45 20
Lee,	8 68	Bradford,	5 00
Walpole,	20 00	Newburg,	16 00
New Jersey, \$189.18.		Peacham, (2),	15 00
Jersey City, 1st,	20 11	Rupert,	8 25
" " " Y. P. S. C. E.,	5 00	Rutland,	8 90
Montclair, 1st,	152 89	Shoreham,	7 30
Newark, 1st,	11 18	Townshend,	5 70
		Woodstock,	18 10
New York, \$196.18.		Washington, \$19.	
Bangor,	10 00	Coupeville,	7 00
East Bloomfield,	13 61	Newport,	7 00
Jamestown, 1st,	135 36	Spokane, Swede,	5 00
Oswego,	3 69	Wisconsin, \$77.60.	
Roscoe,	3 19	Beloit, 2d W. M. S.,	2 00
Wellsville, 1st,	30 33	Bloomer,	4 90
North Carolina, \$1.50.		Clintonville, 1st,	6 90
Mt. Gilead,	1 50	Lafayette,	10 25
North Dakota, \$18.30.		Manning,	1 05
Deering,	\$3 30	Menomonie,	8 53
Lakota,	15 00	Mt. Zion, W. M. S.,	2 50
		West Salem,	13 01
Ohio, \$302.95.		" Jr. Y. P. S. C. E.,	75
Akron, 1st W. M. S.,	24 00	W. H. M. U.,	27 71
Berea, W. M. S.,	5 00	Wyoming, \$10.	
		Green River,	10 00

Loans Refunded, \$6,583.87.

Los Angeles, Cal., Plymouth,		
	on acct.,	200 00
Denver, Colo., B'way,	"	85 35
Manitou, Colo.,	"	25 00
Wallace, Ida.,	"	28 25
Blue Island, Ill.,	"	100 00
Chicago, Ill., Grace,	"	200 00
Riceville, Ia., bal.	"	1,000 00
Kansas City, Kan., 1st,	"	50 00
Wichita, Kan., Plymouth,	"	300 00
Newport, Ky.,	"	325 00
Auburn, Me., 6th St.,	"	360 00
Portage Lake, Me.,	"	50 00
Worcester, Mass., Armenian,	"	35 00
Hannibal, Mo.,	"	36 65
St. Joseph, Mo., Tab.,	"	250 00
St. Louis, Mo., Compton Hill,	"	500 00
Grand Island, Neb.,	"	25 00
Norfolk, Neb., 2d,	"	20 00
Plainfield, N. J., Swede,	"	100 00
Coney Island, N. Y.,	"	50 00
Lockport, N. Y., East Ave.,	"	800 00
Richmond Hill, N. Y.,	"	450 00

Watertown, N. Y.,	on acct.,	100 00
Cincinnati, O., Walnut Hills,	"	300 00
Columbus, O., North,	"	25 00
Toledo, O., 2d,	"	200 00
Philadelphia, Pa., Park, bal.	"	258 62
Scranton, Pa., Puritan,	"	250 00
Highmore, S. D.,	"	50 00
Ogden, Utah,	"	5 00
Seattle, Wash., 1st German,	"	50 00
Spokane, Wash., Swede, bal.	"	100 00
Medford, Wis.,	"	105 00
Prentice, Wis.,	"	50 00
Spokane, Wash., West-		
minster,	"	100 00

Legacies, \$3,135.

Royalston, Mass., Est. Emily B. Ripley, by A. G. Bullock, Esq.,	2,850 00
Worcester, Mass., Est. Lucy B. Johnson, by Frank A. Johnson, Executor.	285 00

Interest, \$3.62.

N. Y. M. N. B.,	3 62
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FOR PARTICULAR CHURCHES.**Massachusetts, \$15.40.**

Fall River, 1st,	1 00
" " " S. S.,	1 00
" " " Broadway, Y.P.S.C.E.,	1 00
Medway, West,	12 40

New York, \$45.35.

Brooklyn, Nazarene,	45 35
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FOR PARSONAGE-BUILDING.**California, \$55.**

Crockett,	bal. on loan,	30 00
Rosedale,	"	10 00
Sacramento,	"	15 00

Colorado, \$140.

Boulder,	on loan,	50 00
Denver, Ohio Ave.,	"	60 00
Julesburg,	"	15 00
Rye,	"	15 00

Connecticut, \$419.

Bridgeport, Olivet W. M. S.,	5 00
Greenfield Hill, L. M.,	10 00
Meriden, 1st L. B. S.,	18 00
Newton, H. M. S.,	15 00
North Guilford, Aux.,	3 00
Poquonock, Homeland Day,	5 00
Shelton,	bal. on loan, 350 00
Stratford, H. M. S.,	13 00

Idaho, \$135.

Council,	on loan,	12 50
Mountain Home,	"	25 00
Pocatello,	"	50 00
Summit,	"	12 50
Weiser,	"	35 00

Illinois, \$98.

Chicago, Lawn,	on loan,	25 00
Glen Ellyn,	"	43 00
Marshall, (2),	"	30 00

Indiana, \$45.

Fremont,	on loan,	15 00
Michigan City, Immanuel,	"	30 00

Iowa, \$140.

Lyons,	on loan,	25 00
Monticello,	"	25 00
Rockford,	bal.	75 00
Vining,	"	15 00

Louisiana, \$20.

Kinder,	on loan,	20 00
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Michigan, \$59.20.

Hetherton,	bal. on loan,	31 70
Middleville,	"	12 50
Sherman,	"	15 00

Minnesota, \$62.50.

Bagley,	on loan,	17 50
Minneapolis, Vine,	"	20 00
Sleepy Eye,	"	25 00

Montana, \$15.

Plains,	on loan,	15 00
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Nebraska, \$59.25.

Kearney,	on loan,	25 00
Lincoln, Butler Ave.,	"	20 00
Loomis,	"	14 25

New York, \$85.

Brooklyn, Clinton Ave. L. B. S.,	50 00
Niagara Falls, H. M. S.,	10 00
Pulaski, W. H. M. S.,	5 00
Syracuse, Good Will W. C. W.,	20 00

North Dakota, \$82.50.

Fargo, 1st,	on loan,	37 50
Michigan City,	"	25 00
Pingree,	"	20 00

Ohio, \$107.50.

Cincinnati, Storrs,	on loan,	37 50
Cleveland, Cyril Chapel,	"	25 00
Fort Recovery,	"	45 00

Oklahoma, \$100.

Anadarko,	on loan,	30 00
Enid,	"	20 00
Hennessey,	"	10 00
Lawnview,	"	5 00

Oklahoma City, Harrison Av., on loan,	20 00	Washington, \$134.50.	
Weathersford,	15 00	Natchez Valley,	on loan, 17 50
Pennsylvania, \$12.50.		Pullman,	" 92 00
Albion,	on loan, 12 50	Washtucna,	25 00
South Dakota, \$167.65.		Wisconsin, \$117.50.	
Bruce,	on loan, 40	Elroy,	on loan, 25 00
Carthage,	" 11 00	Fond du Lac, W. M. S.,	" 10 00
De Smet,	" 30 00	Gays Mills,	" 12 50
Fairfax, Hope,	" 20 00	Lone Rock,	" 20 00
Fort Pierre,	bal. 12 50	Nekoosa,	" 25 00
Henry,	" 46 25	South Millwaukee, German,	" 25 00
South Shore,	" 10 00		
Winifred,	" 17 50	Wyoming, \$56.65.	
Worthing,	" 20 00	Guernsey,	56 65
Texas, \$25.			
Port Arthur,	" 25 00		

Receipts for Church Building.....	\$14,703 58
" " Particular Churches.....	60 75
" " Parsonage Building	2,136 75
Total Receipts for the Month,.....	\$16,901 08

JUNE, 1905.

FOR CHURCH BUILDING.

Alaska, \$25.		Aurora, 1st W. S.,	10 00
Nome, S. S.,	\$25 00	" N. E. W. S.,	20 00
California, \$180.08.		Blue Island W. S.,	5 00
Los Angeles, Central Ave.,	26 75	Bowen, W. S.,	3 00
" " Olivet,	15 17	Champaign, W. S.,	3 65
" " Swede,	3 64	" M. B.,	35
" " Vernon,	22 00	Chicago, Austin W. S.,	10 00
Oleander,	4 52	" Bethel	14 05
San Francisco, Park,	5 00	" Calif. Ave. W. S.,	10 00
" " Edward Coleman,	100 00	" Douglas Park W. S.,	1 00
Seaside,	1 00	" Grace W. S.,	5 00
Tipton,	2 00	" Grand Ave. W. S.,	92
Colorado, \$25.		" Green St.,	10 07
Grand Junction,	25 00	" " S. S.,	1 40
Connecticut, \$261.08.		" Pilgrim,	28 90
Ansonia,	24 52	" Rogers Park,	20 00
" German,	4 50	" " Jr. Y. P. S. C. E.,	1 00
Fairfield,	62 70	" Sedgwick St.,	1 52
Groton, S. S.,	3 00	" Union Park W. S.,	42 50
Killingworth,	5 00	" University S. S.,	2 00
Putnam, 2d,	34 32	" Warren Ave.,	9 48
Sharon,	12 80	" " Jr. Y. P. S. C. E.,	1 00
Suffield,	22 23	" Mayflower,	9 85
Washington, 1st,	20 00	Clifton, W. S.,	5 00
West Haven,	4 20	Godfrey, Jr. Y. P. S. C. E.,	20
West Suffield,	7 00	Gridley, Y. P. S. C. E.,	5 00
Wilton,	9 81	" W. S.,	5 00
W. H. M. U. of Conn.,	42 00	Granville, S. S.,	60
Florida, \$405.31.		Naperville, 1st S. S.,	18 00
Interlachen,	2 31	Oak Park, 1st W. S.,	8 00
Orange City, Rev. J. C. Halliday,	10 00	Odell, W. S.,	10 00
Orlando,	384 71	Park Ridge, W. S.,	1 16
St. Petersburg,	8 29	Payson, W. S.,	10 00
Georgia, \$8.		Plymouth, W. S.,	4 00
Baxley, Mt. Olivet,	8 00	Rock Falls, W. S.,	15 00
Illinois, \$493.60.		Rockford, 2d,	46 37
Albion, W. S.,	2 38	Roscoe, W. S.,	5 25
Amboy,	6 00	Sandwich, W. S.,	11 50
Ashkum, W. S.,	2 50	Seatonville, S. S.,	40
		Streator, S. S.,	80
		Toulon, W. S.,	10 00
		Waukegan, 1st,	5 00
		Wayne, W. S.,	5 75
		Yorkville, W. S.,	5 00
		W. H. M. U.,	100 00
		Indiana, \$9.42.	
		Dunkirk,	4 42
		Terre Haute, Plymouth,	5 00

Iowa, \$77.31.

Bryant & Teeds Grove,	2 00
Dubuque, Summit W. M. S.,	25 00
Dunlap, W. S.,	5 00
Grinnell, W. M. S.,	11 20
" W. M. U.,	12 14
Independence, W. M. S.,	3 00
Iowa City,	50
Lincoln,	2 00
Ogden, W. M. S.,	3 00
Rodney,	3 47
Sioux City, 1st W. M. S.,	10 00

Kansas, \$41.23.

Arvonia,	5 00
Athol,	4 25
Ford,	2 13
Kansas City, Plymouth,	3 80
Oneida,	1 05
Wallace,	25 00

Maine, \$12.50.

Buxton, Groveville,	3 00
Searsport, 1st,	5 00
Vassalboro, Adams Memorial,	3 00
" Riverside,	1 50

Massachusetts, \$831.75.

Beverly, Dane St.,	23 00
Boston, Allston,	51 15
" Roxbury, Eliot,	1 05
" " Walnut Ave.,	30 00
" Union,	44 48
Buckland,	10 25
Cambridge, North,	00 50
Chelsea, 1st,	4 16
Chester, 2d,	5 00
Easthampton, 1st,	20 23
Everett,	5 70
Framingham, South,	14 70
Granby,	8 00
Greenfield, 2d,	20 50
Hingham,	19 47
Holyoke, 2d,	98 47
Lawrence Samuel White,	50 00
Marblehead,	10 28
Medford, West, S. S.,	5 00
Middleboro, North,	12 50
Monson,	55 62
Newton, Auburndale,	12 10
Norwood,	39 81
Plymouth, Pilgrimage,	7 80
Reading,	5 00
Saugus,	11 00
Springfield, South,	3 00
Wellesley Hills,	41 30
Wilbraham, North,	4 79
Winchester,	75 00
Worcester, Hope,	10 00
" Park,	2 75
" Piedmont,	8 00
" Plymouth,	30 00

Michigan, \$310.50.

Ann Arbor, Y. P. S. C. E.,	5 00
Bangor, 1st,	8 20
Breckenridge,	5 76
Brimley,	6 00
Cadillac,	50 71
Clare,	3 35
Flint,	6 48
Millbrook,	225 00

Minnesota, \$94.84.

Excelsior,	1 00
Little Falls,	70
Madison,	7 00
Marshall,	3 11
Medford,	5 00

Minneapolis, 1st,	16 40
" 5th Ave. S. S.,	5 00
" Plymouth,	15 00
" Park Ave.,	4 08
Rochester,	5 90
St. Paul, Pacific,	6 65
" St. Anthony Falls,	5 00
Waseca,	5 00
Winona, 1st,	15 00

Missouri, \$52.92.

Sedalia, 2d,	6 10
Springfield, German,	4 00
St. Louis, 1st.,	25 00
" Memorial,	12 00
St. Clair,	5 82

Nebraska, \$360.24.

Cortland,	5 52
" S. S.,	8 30
Columbus,	12 26
Pittsburg,	2 28
Stockham, German,	2 40
Sutton,	4 40
Upland, Sale,	300 00
York,	25 00

New Hampshire, \$52.87.

Bath,	5 55
Chester,	3 00
Epping, (2),	7 50
Exeter, Phillips,	5 00
Nashua, Pilgrim, (2),	19 82
Penacook,	7 00
Stratham,	5 00

New Jersey, \$46.53.

East Orange, 1st M. S.,	41 53
Jersey City, " "	5 00

New York, \$526.87.

Brooklyn, Central,	286 05
" Pilgrims,	69 01
Buffalo, S. C. Whittemore,	10 00
Clayton,	5 07
Gloversville,	120 55
Grand Island,	4 00
Homer,	5 50
Ithaca,	20 00
Port Chester, 1st,	6 60

North Carolina, \$2.

King's Mountain,	2 00
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North Dakota, \$8.60.

Edmunds,	7 00
W. H. M. U.,	1 60

Ohio, \$32.50.

Cleveland, Hough Ave.,	5 02
Fredericksburg, Y.P.S.C.E.,	1 00
Kent,	12 00
Pierpont, Y.P.S.C.E.,	2 25
Staubenville,	2 15
Toledo, Wash. St.,	8 08
Unionville,	2 00

Oregon, \$10.90.

Gaston,	2 10
W. H. M. U.,	8 80

Pennsylvania, \$28.

Kane,	18 00
Scranton, Puritan,	10 00

Rhode Island, \$1,000.

Providence, James Coats,	1,000 00
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Jacksonville, M. B.,	25	Texas, \$25.	
Joy Prairie, Y. P. S. C. E.,	1 32	Port Arthur,	bal, on loan, 25 00
W. S.,	8 75		
La Harpe, W. S.,	5 00	Utah, \$37.50.	
Loda, W. S.,	10 00	Provo,	on loan, 37 50
Moline, 2d,	25 00		
Oak Park, 1st W. S.,	20 00	Vermont, \$421.	
" 2d Y. P. S. C. E.,	1 47	Barre, L. U.,	8 00
Odell, S. S.,	1 00	Barton, W. H. M. S.,	5 00
Olney,	100 00	Bellows Falls, L. U.,	10 00
Peoria, 1st W. S.,	10 00	Bennington, 2d W. H. M. S.,	10 00
Pittsfield, Y. S. L.,	10 00	Brandon, W. H. M. S.,	10 00
Plymouth, W. S.,	3 75	Brattleboro, L. A.,	15 00
Roberts, W. S.,	40	Hurlington, 1st W. A.,	25 00
Rockford, 2d,	1 00	Castleton, W. H. M. S.,	5 00
Rock Falls, S. S.,	1 25	Cornwall,	7 30
Seatonville,	25 00	Derby,	2 75
St. Charles, W. S.,	4 00	Enosburg,	3 00
Springfield, Plymouth,	25 00	Essex Junction, O. C.,	4 00
Spring Valley, W. S.,	25 00	Fairfax, Mrs. Beeman,	3 00
		Fairlee, W. H. M. S.,	10 00
Indiana, \$95.		Franklin,	5 00
East Chicago,	on loan, 35 00	Jericho Junction, W. H. M. S.,	10 00
Michigan City, German, (2),	60 00	Ludlow, L. H. M. S.,	7 70
		Manchester, W. H. M. S.,	10 00
Iowa, \$138.50.		McIndoe's Falls, W. H. M. S.,	5 00
Mt. Pleasant,	on loan, 43 50	Newbury,	10 00
Onawa,	40 00	Newport, W. H. M. S.,	10 00
Osage, W. M. S.,	10 00	Northfield,	5 00
Stuart,	on loan, 20 00	Pittsford,	25 00
Whiting,	25 00	Randolph,	5 00
		Royalton,	6 00
Kansas, \$15.		Rupert,	3 21
Ford,	on loan, 15 00	Rutland,	22 50
		" West W. H. M. S.,	6 00
Louisiana, \$12.50.		St. Albans, W. H. M. S.,	20 00
Iowa,	on loan, 12 50	Springfield,	10 00
		St. Johnsbury, North W. A.,	50 00
Michigan, \$85.94.		" South W. H. M. S.,	12 50
Big Rapids,	on loan, 25 00	Stowe, W. H. M. S.,	6 00
Bridgeman,	17 50	Swanton, W. H. M. S.,	7 00
Essexville,	20 00	Vergennes, W. H. M. S.,	10 00
Honor,	20 00	Wallingford,	5 00
Jackson, 1st W. H. M. S.,	1 50	Waterbury,	5 00
Pontiac, C. M. S.,	94	Weybridge, L. A. S.,	7 00
A Friend,	1 00	Williamstown, W. H. M. S.,	5 00
		Windsor, (2),	20 04
Minnesota, \$65.		Woodstock,	15 00
New Ulm,	on loan, 50 00		
Walnut Grove,	15 00	Washington, \$260.50.	
		Almira,	on loan, 20 00
New York, \$75.		Cathlamet,	22 50
Bay Shore, (2),	on loan, 75 00	Chewelah,	20 00
		Colville, (2),	60 00
North Dakota, \$45.		Edgewater,	20 00
Michigan City,	on loan, 25 00	Lopez Island,	25 00
Pingree,	20 00	Machias,	18 00
		North Yakima,	60 00
Oklahoma, \$25.		Roy,	15 00
Carrier,	on loan, 10 00		
Weatherford,	15 00	Wisconsin, \$55.	
		Cleveland,	on loan, 5 00
South Dakota, \$112.50.		El Roy,	bal, 25 00
Aberdeen,	on loan, 45 00	South Milwaukee, German,	25 00
Geddes,	20 00		
Pleasant Valley,	10 00	Wyoming, \$60.	
Springfield,	37 50	Dayton,	on loan, 60 00

Receipts for Church Building	\$12,101 04
" " Particular Churches	39 00
" " Parsonage Building	3,493 83

Total Receipts for the Month.....\$15,633 87

Total Receipts for the Three Months\$58,772 36



Church Changes

should be discussed promptly so that all ALTERATIONS, CHANGES, RE-DECORATION, can be carried out during the SUMMER MONTHS

for the opening of the CHURCH in the early FALL.

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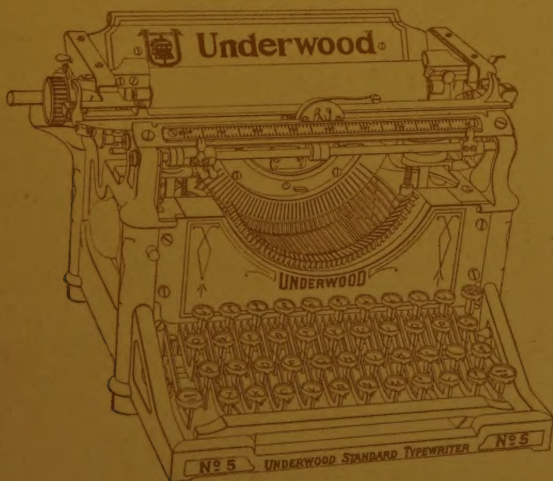
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